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Emotional Maturity

Gerald Kelly, S.J.

PSYCHOLOGISTS seem to agree that one of the principal causes of failure to make the adjustments required in married life is emotional immaturity on the part of husband, or wife, or both. An expert marriage counselor is expected to give each prospective bride and groom at least some simple, but effective, maturity test; and if he finds any notable deficiency from the accepted standard of emotional adulthood, he is to warn his client that until the defect is remedied marriage would be inadvisable. Similarly, when called upon to give advice concerning a marriage that is already being strained by maladjustments, one of the first things an expert counselor looks for is the personality defect of immaturity.

The present article is based on the supposition that emotional maturity is required in the religious life no less than in marriage, and that immaturity explains many of the failures to make necessary adjustments to the demands of the religious life, just as it explains similar failures in marriage. If this is true—and I have no doubt that it is—then we can profitably avail ourselves of the psychologists' excellent studies on maturity in examining candidates for the religious life, in the guidance of other religious, and in the self-examination and self-reformation necessary for our own growth in perfection.

It is with the last point that I am particularly concerned now. I believe that professed religious can gain much for their own souls, much help in developing a Christlike personality, by studying and applying to themselves what the psychologists say about emotional maturity. The ordinary examinations of conscience tend to become dull; and many of the expressions used fail to grip the mind and to provide the proper incentive for improvement. New light and new inspiration can be infused into these self-examinations by occasionally, at least, going over a list of questions developing this one theme: "Am I the adult I should be, or am I, despite my years in religion, still childish in some things?"

The word "childish" is used designedly. For Our Lord Himself has told us that we must all become as little children in order to gain the kingdom of heaven; hence there must be some sense in which the

truly spiritual man must always be a child. On the other hand, we have the words of St. Paul to the effect that we must grow up and put aside the things of a child. There can be no conflict between the words of Christ and the inspired words of Paul; and I take it that these two meanings are perfectly harmonized by distinguishing between "childlikeness" and "childishness." Even one who is fully grown in Christ must be childlike; he must possess the simplicity, the candor, the humility, the sweet trust in God that come so naturally to the child. But the adult should not be childish.

What is this childishness that conflicts with true adulthood? I can best explain it, I think, by a running survey of signs of emotional immaturity culled from a number of psychological treatises. For instance, here are the test questions of immaturity that struck me as occurring most frequently:

Do you indulge in angry outbursts? nurse grudges? dwell on what you consider injustices? Are you hesitant in making decisions? Do you dodge responsibility? Do you explain failures by giving alibis? Are you unable to face reality? Do you act mainly for personal pleasure and for some immediate good? Are you unable to make reasonable compromises? unwilling to make an effort to see the point of view of those who disagree with you? Are you one who wants much, but gives little? Do you think you are always misunderstood, yet never misunderstand others? Do you react vehemently, even explosively, to ordinary emotional stimuli? Are you overly dependent on others? much given to fear? and to daydreaming? Do you shrink from and avoid self-sacrifice? Are you impatient of distressing situations?

The foregoing is but a partial list, but it is enough to make a serious-minded religious catch his breath. For very likely most of us can find something of ourselves in the distressing portrait. Fortunately, the psychologists themselves add a consoling word; they allow for occasional lapses into some of these faults even for the mature personality. In fact, some of them use a system of grading which might well supplant numbers in the marking of a particular examen. They list faults such as these (or the opposite positive qualities) and ask the client to grade himself according to this scale:

- a) Never
- b) Occasionally
- c) As often as not

- d) More often than not
- e) Always—or almost always.

Any of the faults listed in the previous paragraph that occurred with a relative frequency (for example, as often as not) would indicate the personality defect of immaturity.

It helps to examine ourselves occasionally and to see if we possess any of these marks of childishness. Really to face the fact that a certain habit is childish is a step towards correcting it, for no one wants to be or to be considered childish. However, I do not wish to delay here on the negative side of the picture; I prefer to dwell on the characteristics of maturity.

Just what is emotional maturity? In general, it means the attainment of "sweet reasonableness"; it means a well-integrated personality; it means the possession of certain qualities that enable one to preserve peace within himself and to live and work harmoniously with others. I would not pretend to give a definitive list of these qualities; but from my reading and personal observation I should say that they can be fairly well summed up as follows: (a) unselfishness; (b) a sense of personal responsibility in a common enterprise; (c) temperate emotional reactions; (d) ability to profit by criticism; (e) ability to face reality; (f) a well-balanced attitude toward sex; and (g) decisive thinking.

I have not attempted to arrange the qualities in any definite order. But it seems safe to assert that anyone who, upon honest self-examination, can say that he *generally* manifests all these qualities is truly mature. He may see great possibilities of progress, but he can take courage in the fact that he is at least in the realm of adulthood.

It would be impossible to make practical suggestions on all these characteristics in one short article. On the other hand, it seems almost equally impossible to comment on any single characteristic to the exclusion of all the others, because a person could hardly possess any one of them without at the same time possessing others. Nevertheless, just to give my introductory remarks about maturity a practical bearing, I am selecting the last-named quality—decisive thinking—for further comment in this article.

What do the psychologists mean by decisive thinking? It seems that a description of a person who possesses this quality would run somewhat as follows: "He is able to make calm and reasonable practical judgments, without wasting time in making them, and without

disturbing regret or the shifting of responsibility once they are made."

A practical judgment concerns action; it is a decision concerning something to be done; for example, to clean one's desk, to practice a certain mortification. It includes such trifling things as deciding what shoes to wear and such important things as choosing a vocation. Life is full of things to be done, and it is obvious that an adult must possess a certain facility in deciding such things for himself according to sound principles. He must not be overly dependent on others; must not waste time deciding trifles; must make his decisions, even the smallest, according to some reasonable standard. All this, and more, too, I have tried to compress into this brief description of mature thinking.

The ability to make a *reasonable* decision supposes the ability to make *some* decision. There are people who never make a decision for themselves if they can avoid it. When they are faced with a practical decision, they immediately think of getting advice, of getting someone else to make the decision for them. Left to themselves they flounder helplessly, unable to choose between two possible courses of action, even when mere trifles are concerned. This indecisiveness can become a pathological condition known as *abulia* (inability to make up one's own mind). In this connection I am reminded of an incident that happened several years ago. A friend of mine came to me and told me somewhat mournfully,

"You know, I think I'm getting *abulia*."

"Why," I asked, "what's wrong with you?"

"Well," he replied, "I just stood in the center of my room for half an hour trying to make up my mind whether I'd sweep it."

The example may sound, and is, absurd; yet I wonder how many of us could say that we have so trained ourselves to decide trifles that we never lose time, nor peace of mind, in making such decisions. Whether to sweep one's room, to make one's bed, to make a visit to the Blessed Sacrament, to do without butter for one meal, to study this or that—these are examples of countless small things that a mature person ought to be able to decide promptly, without loss of time, and without seeking advice.

The psychologists do not intend to frown upon the habit of asking advice. The prudent man seeks counsel—but not in everything, only in things of some moment, or when there is some special reason for mental confusion. And even in things of moment the

prudent man will try to form some judgment of his own; he will not leave all the thinking to his counselors.

The childish fault of excessive advice-seeking is indulged in not merely by those who will form no judgment of their own, but also by others who do indeed form a judgment of their own (in fact, a very obstinate judgment), but who feel within themselves a certain insecurity. These advice-for-security-seekers, having made up their own minds, frequently consult many others—all to one purpose, namely, to get confirmation of the plan already settled on.

The mere fact that one can make up one's own mind promptly and with a certain degree of independence is not in itself a sign of maturity. Indeed, this can be very childish, unless the decision is a reasonable one: that is, based on sound principle, and not on mere feelings or impulses. Every mature decision, even the tiniest, even one made with the utmost despatch, should upon analysis reveal the fact that a choice was made according to sound motivation, with an appreciation of the value of the thing chosen and of the thing rejected.

On this point, as is usual, Catholic asceticism is in perfect agreement with the soundest psychology. For instance, the purpose of the Spiritual Exercises, in the words of their author, is to enable one to come to a decision without being influenced by inordinate attachments. The exercises themselves are very long; made in their entirety they take approximately thirty days. But it should not be forgotten that they were planned primarily to help one choose one's vocation; this is a momentous decision, and it should consume much time. The lesson of the Exercises, however, once learned is supposed to be applied all through life in due proportion: namely, that every practical decision should be made on principle and independently of excessive likes and dislikes. The underlying principle is the same for small things and for great things—God's will. To make all one's choices according to that standard is to be Christlike, is to be a saint, is to be perfectly mature.

Examining one for mature judgment, the psychologist is almost sure to ask: "When you make a decision, do you rest in it, or do you keep going over it in your mind, regretting it, wondering if it shouldn't have been otherwise, wondering if you shouldn't reconsider it, and so forth?" They are not inferring that it is not the part of a prudent and mature person to change a decision when circumstances indicate that a change should be made. They are referring rather to an attitude of unrest, of regret, of insecurity, of

changeableness, that seems to characterize almost all the practical decisions that some people make.

We see this at times in young religious (and occasionally in some not so young) in the matter of their vocation. Today they feel fine, and they have a vocation; tomorrow they have the blues, and they have no vocation. One wonders if they really chose their vocation on principle. Was it the will of God or their own feelings that they chose to follow? I would not pretend to explain all the reasons for this spirit of unrest that seems to characterize many practical decisions. However, one reason may be that the original choice was never made wholeheartedly, with a clear appreciation of the values involved. Hence the unrest comes from the fact that one is constantly wondering if the decision was worth making. I might illustrate this by referring to a very significant picture I noticed recently in a vocational booklet. In the picture are two girls, one holding a hat, the other holding five dollars, and the caption reads: "Five dollars or the hat!" The lesson doesn't have to be explained; any girl who reads the booklet can immediately catch the application: if she wants the hat badly enough, she will pay the five dollars—and if she wants the advantages of a religious vocation badly enough, she will pay the price. But the price has to be paid; she cannot have the advantages of both the religious life and life in the world any more than she can have both the hat and the price of the hat.

The appreciation of this notion of relative values is essential to all really mature thinking—and for all intelligent practice of virtue in the religious life. The decision to sweep one's room should be based on the appreciation of the advantages (natural and supernatural) that are attached to this action, as well as on the appreciation that the making of this precise choice involves a wholehearted "giving up" of the advantages (whatever they may be) of not sweeping the room. A choice made thus is reasonable, and it should not take a half an hour. Similarly—but on a higher plane—a resolution to practice a certain mortification or to exercise oneself in a certain virtue ought to be made with a realization of the benefits one hopes to gain from keeping such a resolution as well as with the realization that certain other advantages have to be rejected. This idea of value for value, of paying the price, should be clearly applied in every decision, and should be resolutely recalled when one tends to weaken in following out such a decision.

This may be a sort of doubling on my tracks, but I should like

to mention here a rather recent book that created quite a commotion in this country. I am referring to *Their Mothers' Sons*, by Doctor Edward Strecker. Doctor Strecker is a Catholic psychiatrist who had extensive experience "screening" young men who were drafted for the armed forces. This experience convinced him that a large percentage of our young men are afflicted by an emotional disease known as "momism." In other words, despite physical maturity, they are still tied to their mothers' apron strings; their mothers—or someone else—have not allowed them to grow up, to live their own lives with any real independence. Exaggerated dependence on their parents has made it impossible for them really to leave home and to stand on their own feet. This is one reason why large numbers of men failed in the acid test of military service, one reason why many marriages fail. One may well wonder just what influence it has on religious.

It is not inconceivable that young men and women might enter religion without having accomplished any real separation from the parental apron-strings. It is possible, too, that this exaggerated dependence on parents might spoil an otherwise promising vocation, or that ingrained dependence will be merely transferred from parents to a kindly superior, confessor, or spiritual director. In fact, even for those who are not unduly dependent, the religious life of its very nature contains certain dangers to proper growth in maturity. This type of life calls for much more dependence than is normally had in adult life; if this is pressed too far it can readily change childlikeness into childishness. It is a wise superior or director or other person in authority who encourages a salutary self-confidence and a wholesome spirit of initiative in his subordinates.

Before closing, I should like to refer to a notion that I recently came across in my reading. The author, speaking of a mature mind, said that it is a "hospitable mind." It welcomes new ideas; and this is the *sine qua non* of progress. And of course, being hospitable, it is also companionable. Need I say what a boon this is in a religious community?

EDITORIAL ANNOUNCEMENT

Because of continually rising costs, we have reduced the number of pages per issue. We hope this will be a merely temporary measure. By using smaller type for articles, we have actually increased the volume of material.

Communications

Reverend Fathers:

In the September 15, 1947 issue of REVIEW FOR RELIGIOUS, a Sister writes her ideas regarding *Vacations for Religious*. Allow me to submit mine?

According to Webster's dictionary, a vacation means freedom from duty for a given period of time; an intermission in employment; a period of rest or leisure; a holiday; an intermission in educational work. How do these various meanings apply to religious?

We who are religious, know that our life is a *state* which is fixed and unchangeable according to our vows. No matter whether we are on duty or off duty, sick or well, young or old, active or contemplative nuns, once we have consecrated ourselves to a life of love and service to God by our vows, we are always religious. From our religious state there can be no *vacations*.

Religious women being human, and not angelic beings without bodies, can become fatigued, ill, disabled, either wholly or partially unfitted for a full measure of labor in the life chosen above all others. If all religious were in an equal measure healthful, had the same nervous make-up, the same mental or physical powers of endurance, none would perhaps need vacations. This is not so. A wise superior who recognizes her responsibility for the spiritual and physical welfare of her subjects, individually as well as collectively, will know when a certain Sister needs a rest, a change, a bit of leisure, a freedom from duty for a few hours, a few days or for a longer time.

This freedom from duty for a short time, or even longer, does not imply a worldly excursion for the good religious, but a means for *vacating* one duty to take up another for the better health of her body and soul. Very often only a wee bit of fun, a little gaiety, a good laugh, the healing that God's beautiful world can give, will restore balance and do an infinite amount of good. The mind needs rest, the nerves need it too, the body requires it, and the soul needs the chance to be at rest in God.

To people of the world, no one seems so idle or leisurely as the contemplative nun in her cloister; while no worldling ever worked so hard, with such concentration of mind and soul as the contemplative

Sister. The point is, the world is outside, and it is the world that creates all the hurry, the bustle and hustle that wears nerves thin, and weakens the spirit in the supernatural life. It is quite certain that so-called vacations are unknown among the Trappistines, the Carmelites, the Poor Clares and other such wholly enclosed orders.

It is a different matter with the active orders doing teaching, nursing, social service visiting, and other forms of institutional work. For the most part such religious are laboring early and late, often weary and footsore. No doubt, *vacations* they never expected when they entered religious life, but not the *need* of vacations when provided by obedience and proper authority. This need can come from *overwork*, and then the soul suffers as well as the body.

Whether vacations apply to the saints of old is not the question. *All* and *everything* in their lives has not been written; and one can find many incidents described that could be recognized as rest times, or leisure. The Saints were occupied with *being saints*, and not so much with the vast amount of labor accomplished. Certainly life in the present century has a tempo hard to match with any previous century. We must judge of the need of rest, relaxations, intermissions, in terms of present-day tempo, not that of other times.

This worldly pace has seeped into convent life here and there to some extent and to some degree. Religious deplore this. And since every community, of whatever kind, in any order, has to fight to stem the wiles of Satan as well as the influence and intrusion of the world, the individual welfare, spiritual and physical, of each member must be guarded. It is not going back to the world, or even to one's family (unless in the wisdom of superiors this is best) that will help the fatigued Sister most; their best vacation will be in a safer retreat from the world.

Whatever the vacation may be the main point is *how* it is spent. The plan of one community can be mentioned who enjoy a two weeks vacation every summer. This vacation period is for *all*, and in the Convent. The planning costs the superior much concentrated thought. Since the Divine Office is said in choir and nothing of this is to be omitted, or other spiritual exercises mitigated, it is not easy to meet all the requirements. Only the most necessary household work is done, so that there will be sufficient hours for all to have some free time. Few visitors, or parlors, are encouraged. As far as possible all have an equal chance for reading some good books, for writing, for rest, and for enjoying their own chapel and gardens. In

the later afternoon a general recreation is held for all, and the day finishes with an early retiring.

All seem to enjoy this simple and profitable vacation and are grateful for this yearly event. It is not a time for idling, nor useless wandering about, or negligence; in fact, it is a time for retrieving past negligences and to build, in a united way, their prayer life. At recreation time they are a united community with many enjoyable things to say and hear. This vacation time helps fraternal charity to reign and makes and keeps the community a family group.

—A SISTER.

Reverend Fathers:

In your Communications Department for the September issue a Sister writes: "Our present day religious are imbibing the spirit of the world bit by bit."

It is probably undeniable that the world is at the convent doorstep. Through various devices it will force an entrance if the door is even slightly ajar. The avenue of approach is connected in one way or another with the community's external work—nursing, teaching, or whatever it may be. Devotion to a work so readily leads to absorption in it that the work is likely to become an end in itself. In their activities, hospitals, schools and other institutions "*must keep up with the times*" if they are to retain their clientele and if they are to spread their apostolate. Nevertheless, it may be just at this point that the time-honored slogan of religious life becomes distorted and the members begin to be of the world as well as *in* it, and that convent life may begin to take on the attitudes and mannerisms of worldly living.

Whether "vacations" for religious would open a new channel to divert members of religious communities from close following of their primary objective is a question to be considered. One might doubt the validity of the argument, "We do not read that Our Divine Lord or His Immaculate Mother ever took a vacation." For, neither do we read that they did not do so, or that periods of rest and relaxation were not allowed. Would it be heretical to suppose that Our Lord made His visits to His friends at Bethany serve some such purpose? The Gospels tell us that Jesus had compassion on the multitudes, and that He went about healing the sick—proving that He was ever sympathetic to physical needs. Presuming, then, that a vacation is a good means to physical well-being as an aid to spiritual

progress, may we not think that Our Lord would have advocated it—provided, of course, that all things are in keeping?

That all things are in keeping—in other words, that a vacation planned for Sisters would not resemble, even remotely, a house party for worldlings or a secular summer resort. The editor who replied to Question 17, REVIEW FOR RELIGIOUS, July, 1947, makes timely suggestions to forestall such possibilities when he proposes specifically, "a place that's private, where many Sisters could go together and rest and play games and, above all, get to know one another." The same editor also states, "There's no vacation from the spiritual life . . . hence, I make allowance for spiritual exercises in my plan for the ideal religious vacation."

Now, if we grant that the "teach-summer-school-retreat-clean house-teach" schedule of teachers and parallel programs for other types of religious institutes demand some form of definite relaxation; and if on the other hand we admit that worldliness might readily gain entrance to the convent through the vacation medium,—is there a third alternative?

In reply, we suggest *community recreation*—community recreation as it should be. That last clause is inserted because some of us remember when the regular period of "Rule Recreation," supplemented by a full two weeks' Christmas holiday of wholesome enjoyment and happy relaxation (uninterfered with by attendance at conventions, meetings, conferences, and so on) did actually supply the rest vitamins which made a vacation unnecessary or a rarity.

Those numerous activities, already mentioned, of our present, complex life are crowding more and more into our daily order and they are crowding out of it that which is necessary to it. In consequence, what is happening to that daily hour of simple, nerve-soothing relaxation where each member contributed something and received more—some with hobbies, other at games, all participating as leaders or listeners in conversation which rested, entertained, and uplifted the tired mind and body? May it be possible too that relations with the exterior have tended to re-form community life to the extent that our recreational gatherings are becoming facsimiles of worldly fiestas, in which the restorative simplicity and hominess of convent recreation are lost?—A SISTER.

Reverend Fathers:

May I submit a few thoughts regarding the subject "Vacations

for Sisters." My thoughts are in agreement with those of the priest quoted in the July number, p. 241; and in disagreement with the communication in the September issue, written by "A Sister."

In Father's talk to the astonished Mother General, to whom he suggested a vacation for the Sisters, he reiterated what were evidently the sentiments of our sainted Superiors-General, both living and dead. For we have a large Community house, formerly a hotel, in an isolated section of a seashore resort, and directly on the ocean front, which we use for retreats and vacation. Each Sister is permitted about two weeks there; six days of which are spent in the silence and recollection of retreat. The remaining time is our vacation period; and by vacation, I mean relaxation, change, rest; walks in the fresh air and sunshine; reading, knitting, crocheting; and, of course, chatting; becoming better acquainted with each other; sharing views about our life work; and, as Father said, "fostering a good community spirit."

What of our spiritual exercises? They are exactly the same, and in common; though they begin at six, instead of at five A. M. And I might say here that during these vacation days there is never a time that Our Lord in the Blessed Sacrament has not some adorers; that there is not someone making the Stations; someone making a little extra visit. Our rule of silence is dispensed with except at breakfast; but, of course, the sacred silence is strictly kept.

Who does the work? We do, lovingly and generously, our tiny tasks assigned by obedience. Who pays the bills? Each local superior—a certain amount to a common fund—and I suppose, Divine Providence.

We love it; we are grateful for it; and I know I speak for all when I say, "God bless those who are responsible for our ideal religious vacation from which we return to our work renewed in mind and body and soul."

And why do I disagree with "A Sister" whose communication I referred to.

My opinion, Sister, is that you do not really know your Sisters. Probably your position and your work have kept you from close intercourse with them. I speak as one of the "rank and file" of a large community which has labored in this country for over a hundred years, and almost three times that many years in other countries. I am teaching school, and have been doing so for over twenty-five years. During these happy years of my religious life I have come in

close contact with many of our own Sisters; and through teaching and studying with many Sisters of other communities. Therefore, I think I am speaking for "us," the many hundreds of teaching and nursing and otherwise busy Sisters.

No, Sister, we do not forget that we entered religion to take up our cross daily and to follow our Crucified Spouse. We don't talk about that fact every moment of our lives; nor write books about it; nor otherwise publicize it; but it is ever in our hearts as we go about bearing the heat and the burden of the day. Yes, we vowed for life, and on that vow day, so dear to our hearts, we promised our undying love to our Spouse. Each day since, we have kept that promise, whether we were sick or tired or discouraged or unhappy. The work has grown more difficult with the years, as even "those grand religious who have gone before us" would testify were they here today. I like to think that it is they, in heaven, who have procured for us the many blessings which we now enjoy.

You say we are frequently asking, "When may I visit my relatives?" Most of our rules, I am sure, forbid us to visit our relatives unless they are seriously ill, or very aged. Hence our visits, necessarily infrequent, are usually no joy to us; they are rather a great anxiety and a source of worry. We go, not for our own benefit, but to give our parents the comfort and consolation which God promised them as part of their hundredfold for having given us to God years ago. And on our return, as we kneel in our chapels and renew our vows, when the nails are really hurting, can't we truly say that we have "died" to our relatives and have left "all things" to follow Christ.

One more thought, dear Sister. Do you think for one moment that St. Joseph "toiled day in and day out" and never took a vacation? I don't. I'm not a scholar of Scripture, but I think his life was not "all work and no play." I like to think that since Christ Himself was like us in all things, save sin, that the Holy Family did relax sometimes. I'm sure that on some days They packed a little lunch, took a fishing net or a rod, perhaps, and spent the day at the lake, fishing and rowing. I am sure St. Joseph taught the Christ Child to fish; since He Himself gave instructions in the art to the Apostles later on. And was He not perfectly at home in a boat teaching the multitude and crossing back and forth over the Lake of Galilee, so much so that He even fell asleep one day? And how did St. John the Baptist and the Christ Child become intimate during those early

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years if they did not visit each other?

So, Sister dear, have no worry that your Sisters are so much imbibing the spirit of the world that they will be soon asking for a "forty hour week." If anything, we are victims of the age in which we live and its surrounding circumstances. Maybe we are different; but we are not less generous, I hope. We will, with God's grace, continue "to give and not to count the cost; to fight, and not to heed the wounds; to toil and not to seek for rest; to labor, and to ask no reward" save Christ our Spouse, and eternal life with Him.

—A SISTER

Reverend Fathers:

No doubt you have already received instances to demolish the universal negative about the saints and vacation. But if you can use another, all Jesuit saints took their weekly day off and their annual vacation, according to rule. The Sister seems to have missed the point of the original suggestion, and can't conceive of that kind of a vacation.—A JESUIT MISSIONARY.

Reverend Fathers:

With a little interest and a great deal of confirmation of my alarm over the low state of religious in general, I have been noticing the remarks in your REVIEW on vacations. My convictions must have been working in my sub-conscious when I picked up the November issue. For I looked at the signature on page 330 and said, almost aloud, There, I told you so. But I had not read aright. I mean I had not read the signature. I had read my own thought; and it told me that Some Sisters Who Had a Vacation were Some Sisters Who Had a Vocation. I apologize for putting them out of the Convent so soon; but I am sure they will understand, unless they are worse than my sub-conscious makes them, and think only those act with "wisdom and foresight" who purchase homes in the mountains.

I am not opposed to vacations, as such. I think there are a number of things we should vacate. If the superior sends you on a vacation, go. And if the superior does not send you on a vacation, and you do not consider (other things being equal) the wisdom and foresight to be equal in either case, look out for your own sub-conscious. Another worthy comparison is with our worthy brethren, the wiser children of the world, who say so often that they have no time for

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Reasons for Remembering Mary

T. N. Jorgensen, S.J.

LONELINESS can bring one of man's most poignant griefs; the right kind of companionship can bring his greatest joy. Psychologists claim that having a friend one can thoroughly trust is a great protection against mental and nervous breakdown; and, on the contrary, the feeling of having no one really interested in one's joys or ready to share one's sorrows often preys upon the mind until both body and mind collapse. Mere association with others will not remove loneliness. We must love and trust our friends; they must know and love and be faithful to us. A man whose beloved bride has just died is bitterly lonely in a crowded room; a hermit miles from the nearest visible person can live in great peace because of his communion with God.

In his book, *Europe and the Faith*, Belloc calls Protestantism a religion of loneliness, the "prime product of the Reformation being the isolation of the soul." Certainly much of today's disintegration in public and private life is due to that unhappy revolt. One of its great mistakes was its strange rejection of the glorious Mother of God. We can find peace again by a wholehearted return to her love. Catholics have never entirely lost her; but we live so intimately with non-Catholics, so surrounded by their enervating atmosphere, that we naturally have been unable to resist the contagion fully or even mainly. Faber writes of devotion to Mary in Protestant England:

Mary is not half enough preached. Devotion to her is low and thin and poor. It is frightened out of its wits by the sneers of heresy. It is always invoking human respect and carnal prudence, wishing to make Mary so little of a Mary that Protestants may feel at ease about her. Its ignorance of theology makes it unsubstantial and unworthy. It is not the prominent characteristic of our religion which it ought to be. It has no faith in itself. Hence it is that Jesus is not loved, that heretics are not converted, that the Church is not exalted; that souls, which might be saints, wither and dwindle; that the Sacraments are not rightly frequented, or souls enthusiastically evangelized. Jesus is obscured because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them.

And that is England, a land once proudly called "Mary's Dowry." Our country has received the Protestant tradition from England; it has not received from her the traditions which were hers

under Venerable Bede, Alfred the Great, Thomas à Becket, Chaucer, Thomas More, and her many other great lovers of the Virgin Mary.

In the September issue of REVIEW FOR RELIGIOUS I spoke of the way in which Mary is truly and fully present in our lives. In this article I shall give some motives for increasing our devotion to her. And while the flight from loneliness is not one of our chief motives, it is a great one. It is not good for man to be alone. This was God's thought as He made Eve to be Adam's companion. Eve failed; but in this companionship, as in all other things, Mary brings all that Eve was supposed to bring, and more. This is very much. Human nature as originally created by God in the Garden of Eden was a glorious thing. Mary from the beginning has this great glory. By her Immaculate Conception she came forth the ideal of our race, "Our tainted nature's solitary boast." Hers is human nature at its best.

Virgin, mother, queen, whatever position or virtue one can seek in a perfect woman, Mary has to the fullest degree. She is patient, loving, kind, beautiful, considerate, wise, prudent, powerful, active, unselfish. One can make the list as long as desired and always find reasons for her perfection in the virtue, examples of her exercise of it. She is the strength of the weak, the health of the sick, the refuge of sinners. She is the joy of the martyrs, the confessors, the virgins, the angels. God Himself delights eternally in being with her, in lavishing His attention and gifts and love upon her.

Surely it is a wonderful favor to be invited to live with such a person, and we are invited to do just this—to live with her, talk to her, trust in her, love her, work with her, act and feel and think and be at one with her at every moment of our lives. Her love is ours to enjoy, her power ours to use, her presence ours to rejoice in if we but wish it. She wishes it. God wishes it. The saints understood and rejoiced to accept this glory. If we find her and accept her and live with her, we also shall be saints. Sanctity, union with God, peace, success in the spiritual life—all these come to us when we fully accept with St. John the gift Christ formally gave us from the cross, the gift which was prepared for us long before, the gift which actually came into our possession at our baptism—Mary's spiritual motherhood.

The spiritual life is not hard or sad or unnatural. God wishes us to love the good, the joyous, the beautiful things of time and eternity. We blunder gravely when we think that sin or the fruits

of sin are more lovable than God or the gifts of God. God is the perfect Being; the more like Him that others are, the more closely they unite us to Him, the more lovable and satisfying they are. Mary is most like Him; her companionship, therefore, brings us the deepest joy. That it is an unseen presence does not make it less valuable. When Christ was about to end His visible presence upon earth, He said to His apostles, "It is expedient that I go, for if I go not I cannot send the Paraclete." The visible presence of Christ meant very much to the apostles, but He knew and they soon learned that the invisible presence of His Spirit in their souls meant more. We, too, shall learn eventually from experience what we already know through faith, that Mary's loving help is none the less potent for being unseen by physical eyes.

Love of Mary conquers the evils of materialism. It is a noble and spiritual love, built entirely upon faith, directed toward one whom we have never seen with bodily eyes, fostered mainly by the fact that God wishes it. All this makes it the natural stepping stone to love of God. It is in direct opposition to modern materialism, which is a love of earthly things.

Another obvious need of our day is patience amid sufferings, persevering calm and steadiness amid world-wide storms. But all the turmoil of our times is just another phase of the age-old struggle between good and evil, between the woman and her seed on one side, Lucifer and his on the other. Christ and Mary on Calvary stood at the very center of the storm winds; we live in comparative calm. They have won the victory for us; we face but a lesser trial to enjoy its fruits. Lucifer cannot reach Mary directly, and he seeks her Achilles' heel in the children on earth, whom she loves. But if we are faithful children, trusting entirely in her, it will not be a vulnerable heel after all, but the heel which crushes the serpent's head. Her strength is our strength if we are one with her.

Today's pagan world like the pagan world of old "drinks down sin like water." Those who walk with an ever-present consciousness that their heavenly mother walks with them will not sin. This sentence puts much in few words, summarizing a host of arguments for seeking to develop a fuller consciousness of Mary's loving care.

But avoidance of sin is negative. A good positive summary of the value of this practice is that strong, persevering love makes one grow like to the loved one. Living constantly, willingly, lovingly with Mary will increase our likeness to her. Her nobility will

become ours. This imitation is not a mere external likeness; it is deep and abiding, for it brings us the same sanctifying grace which gave God's own life to Mary.

We cannot deeply love one whom we do not know, one of whom we seldom think, one to whom we refuse to speak. But if we start asking Mary's advice at every decision, trusting in her at every difficulty, following her example at every opportunity, we will quickly discover how wonderful she is. Countless millions have called to her; not one has been left unanswered. God blesses abundantly all who honor His Masterpiece, His best Beloved, His Mother, the Queen of His heavenly home.

One of God's reasons for living a full life on earth was to teach us how to live. His life surely teaches us devotion to Mary. We have but to recall the Annunciation, the days of Mary's pregnancy, of Bethlehem, Egypt, and Nazareth to see how fully He gave Himself to her. The baby Christ and the young boy Christ would look to her at all hours of the day, doing the things she wished, rejoicing in her smile, trusting in her virtue. Nor did He ever repudiate this first and deepest love.

Christ's humility in subjecting Himself to a mere creature for love of God undid the harm of Adam's pride in following Eve's wish in defiance of God. Our humble giving of ourselves to Mary in union with Christ makes the undoing of Adam's fall complete for us. As Eve shared with Adam in the fall of man, Mary shares with Christ in man's redemption. The Eve-Mary parallel is interesting, but it is too often discussed to need repetition here.

But the struggle between good and evil began before Adam and Eve. Long before Adam's creation, "before the hills were made" (Proverbs 8:25), Jesus and Mary were God's predestined King and Queen of the good angels who followed Michael and conquered Lucifer and his followers. Mary is Satan's archenemy, the one in God's plans who is to crush his head. Lucifer and his followers hate and oppose Mary with all their strength because they hate God; we should love and serve her with all our devotion for love of God.

If we follow Christ's example and are devoted children of Mary, we feel at home in the spiritual world. Then the communion of saints means what it is supposed to mean. All other wayfarers on earth are close to us, for they, too, are children of Mary. The souls in purgatory, the saints in heaven, the angels, even God Himself are all one with us in calling her "Beloved." When we visit Christ in

the Blessed Sacrament, we have one more thing to talk about, for His mother is our mother. When we turn to our guardian angel, we have one more argument in our plea for help, for his queen is our queen. Queen of apostles, martyrs, confessors, virgins—the Litany of Loretto reveals host after host of glorious souls who are united to us through Mary by the closest of bonds. The graces which she poured forth to give them triumph and joy and God's own life, she gives us in our fight against the same foes. She rejoices to make us "other Christs," to conceive Christ again and again in the souls of all the just.

We should love Mary truly because she is truly our mother. The Annunciation was an unfathomable moment, not only affecting the eternal destiny of all men and bringing the angels a queen, but also giving God a human nature and a mother. This mother-son relationship was unlike any other in that the Son consciously chose and accepted Mary for His mother. And because He is changeless eternally, because the whole plan of the redemption was for heaven rather than for this earth alone, He accepted her forever and accepted her for us. Father Rickaby (*Waters That Go Softly*, p. 74) has an interesting list of scriptural references which run thus:

And she brought forth her first-born son and wrapped him up in swaddling clothes and laid him in a manger (Luke 2:7).

For whom he foreknew, he also predestined to be made conformable to the image of the invisible God, the first-born amongst many brethren (Rom. 8:29).

Who is the image of the invisible God, the firstborn of every creature And he is the head of the body, the church, who is the beginning, the firstborn (Col. 1:15, 18).

And the dragon was angry against the woman and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ (Apoc. 12:17).

God in choosing Mary the Mother of Christ, chose her mother of all the "other Christs." She is the mother of the Head and of all the other members of the Mystical Body. As she was mother of the Holy Home at Nazareth from which the Church grew, she is the mother of the Church. Christ's dying bequest "Behold thy mother" revealed and established this universal motherhood; the history of the Church confirms it. The first to come to Christ, "going into the house, found the Child with Mary his mother" (Mt. 2:11). All since who have entered Christ's house, the Church, find Him with Mary His mother. And heaven will find her still His mother and ours.

But the best reason for remembering Mary is simply this, God

wishes it. He chose to come to us through Mary. He asks us to come to Him through her. Our only road to the Father is through Christ; our natural road to Christ is through Mary. That God has ordained this is clear from the unwavering teaching of His Church as well as from the lives of the saints. We might give many reasons for this choice of His, for we can see that it increases our humility, that Mary's blessing on our prayers increases their worth, that faith in Mary's presence necessarily implies faith in God's greater presence, and so forth. But it is sufficient here to recall that God wishes it, and He is our wise and loving Father.

We should be eager to honor Mary at all times, for at all times she is helping us, watching over us, offering her loving help. It is only just that we should make as adequate a response as we can, and the closest we can come to making a fair return is by accepting her gifts lovingly at all times. Mary suffered heroically for us on Calvary when she was revealed as our spiritual mother. Gratitude demands that we make the most of this spiritual life, and this is done by accepting the help she is constantly offering us. And again, she is so perfect and lovable in herself that natural good sense should make us glad to recall her presence often.

One might go on much longer enumerating reasons for this devotion to Mary, but for the moment I shall be content with a summary of those already given. It conquers loneliness, confusion, and despair by bringing companionship, peace, joy, hope, inspiration. It gives strength and light to bear sufferings in the best possible way, that is, in union with the sufferings of Jesus and Mary on Calvary. It helps us to conquer sin completely. It fills our hearts with the noblest love and makes us noble like unto Mary. It makes us Christlike, more fully uniting us to Him and giving us a greater share in His life. It makes our rise from Adam's sin and our opposition to Lucifer and evil more complete. It gives the communion of saints the vital share in our lives which it should have. Truth and justice and gratitude demand it, for Mary is our mother, loves us deeply, and is most lovable. And these reasons are all true or truer because of the final great reason: It is God's most urgent will. He gives His grace to the humble. We must be meek and humble of heart as He is and become the children of Mary as He did if we wish to please Him.

If we are humble and childlike all this will be clear to us. Although the father of the family supports it, a little child naturally runs to his mother for help when he is in need, knowing his cause is

stronger if his mother pleads for him. God, our Father, has put the disposal of His riches in our regard in the hands of Mary by making her the Mediatrix of All Graces. If she were not our mediatrix, it would still be a great pleasure to be devoted to her. Now it is as necessary as it is natural. It is as profitable as it is pleasant.

Liturgical and Private Devotion

J. Putz, S.J.

[EDITORS' NOTE: This article is reprinted with permission from *The Clergy Monthly* (Vol. VIII, pp. 293-305), a magazine for the clergy published in India. The article derives special timeliness from the fact that it discusses some of the doctrines of the encyclical *Mystici Corporis* which the Pope found it advisable to reiterate in his most recent encyclical *Mediator Dei*.]

BACK to the liturgy!" is one of the watchwords of our age. During the last thirty years the liturgical movement has been steadily growing and has contributed its share towards the revival of a more integral Catholic spirit. However, like most good things, it is apt to lead enthusiastic followers to certain exaggerations; and the Roman Pontiffs, while encouraging the movement, have occasionally felt obliged to raise a warning voice against the danger of one-sidedness. "There is no doubt," Pius XI wrote in 1928, "that an avoidance of the exaggerations which are noticeable of late will enable liturgy to contribute much towards progress in spiritual life."

Pius XII in his encyclical *Mystici Corporis* (June 29, 1943) warned against three particular exaggerations connected with the liturgy. A few months later he again returned to this subject in a letter to the Bishop of Mainz, who had requested the Pope "to raise the whole [liturgical] matter out of an atmosphere of apprehension into one of confidence." Pius XII replied:

In this connection We can only repeat what We have already said on other occasions, namely that the question is being dealt with here in a calm and broadminded manner by the cardinals charged with its clarification, and that the Holy See is prepared to meet as far as is possible the needs of spiritual ministration in Germany. Concern has been expressed in the first place amongst you yourselves and in fact, as you know, by the bishops. It cannot be said that such concern is altogether without foundation. It is certainly not related exclusively to the liturgical question, but it affects the whole devotional and ascetic life of the faithful.

The Holy Father then refers to an article in the *Klerusblatt* of July 14, 1943, which confirmed anew the concern felt in Rome. "It can therefore only be salutary to make a clear distinction now, when the liturgical question is being dealt with, between what is wholesome and what is unwholesome." The Pope then points out that this has already been done to some extent in the encyclical *Mystici Corporis*. The letter continues:

On three points We feel that emphasis should be placed: (1) That the liturgical movement does not, by a one-sided emphasis on their psychological effect, push into the background the meaning of and esteem for the grace-giving effect of the Sacred Mysteries. (2) That the consciousness of the fundamental significance of the eternal truths and the struggle of the individual against sin, the striving of the individual for virtue and holiness are not marred by exaggeration of the liturgical side. (3) Finally, that alongside the task in the liturgical sphere other tasks are not overlooked.

What is liturgy? In this article it is taken in its strict sense, as distinct from private prayer. We must therefore exclude the broad meaning given it by some recent writers, who would make it embrace all prayer, public and private, and even the whole life of the Mystical Body. In its proper meaning liturgy is equivalent to public official worship as defined by canon 1256, that is, worship offered in the name of the Church through acts which by her institution are to be offered only to God, to the saints, and to the blessed by persons lawfully deputed for this function.

Its center is the Mass. This is surrounded, as it were, by two circles which are an expansion or prolongation of the Eucharistic Sacrifice: the Divine Office by which the Church throughout the day offers to God the *laus perennis*, and the sacraments (and sacramentals) which spread God's grace and blessings throughout the life of the Church. These essential elements by their daily and seasonal variations form the wonderful rhythm of the liturgical year, with the sanctoral cycle integrated into the temporal cycle.

Public worship calls for an appropriate edifice with its various appointments, particularly the altar. It requires certain vestments and an adapted mode of singing. This "setting" of the liturgy has its obvious importance; but it must remain secondary, though extremists and faddists at times seem to take the husk for the kernel.

The real problem inherent in the liturgical movement is a spiritual one. It concerns the relation of the liturgy to "private" devotion—which is but one aspect of a more general problem, namely, the relation of the individual to society. The "polar tension"

existing between these two has been the object of many studies in recent years. Like all such tensions, it cannot be solved by stressing one side at the expense of the other. Individualism and absorption of the individual in society are equally to be avoided. A full and healthy Christian life requires the union of liturgy with private prayer and personal endeavor.

1. The liturgy has a twofold function. Its primary purpose is found in its intrinsic, objective, supernatural value. Liturgy is essentially the public exercise of the Church's priesthood, the context and prolongation of the sacrifice of the altar. It is both Godward and manward. It is the "voice of the Spouse" expressing to God the worship owed by the Church as a visible society and calling down upon men the blessing of the Almighty. Its power is not due to the devotion of the minister, but to the *opus operantis Ecclesiae*: and in the primary rites—the *opus operatum* of the Mass and the sacraments—Christ Himself communicates His own sacrifice to be offered on the altar and His life to be received into souls.

As the prayer of the Church and the action of Christ, the liturgy clearly ranks higher than private piety. Its objective excellence is further enhanced by the inspired character of most of its formulas and by the fact that the Church in creating the liturgy has been guided by the Holy Ghost. We should note, however, that the liturgy possesses its essential character and value only when performed by those officially empowered and delegated to act in the name of the Church. The ordinary layman, it is true, shares in the Catholic priesthood by his baptismal character; but his part in the liturgy is strictly limited. His character enables him to receive the sacraments and to offer the sacrifice by his spiritual union with the celebrant. To exercise this power on certain occasions is his only "liturgical" obligation. He may, of course, recite the prayers of the missal, breviary, or ritual; but on his lips they will be "private" prayers (excepting those parts which are officially assigned to the congregation). Even so their use is to be recommended, for such use effectively serves the second purpose of the liturgy.

Besides its intrinsic purpose and essential value, the liturgy has a subjective or pedagogical efficacy: it is meant to instruct the faithful and to train them in the true Christian spirit. Union with the Church's liturgy is a wonderful education of mind and heart. It teaches the truths of our faith by enacting and living them; it develops the Christian spirit by making us exercise it. Pius XI, when

instituting the feast of Christ the King, remarked: "People are instructed in the truths of faith and brought to appreciate the inner joys of religion far more effectually by the annual celebration of the sacred mysteries than by any official announcement of the teaching of the Church." Pius X declared that "active participation in the sacred and solemn mysteries of the Church is the primary and indispensable source of the genuine Christian spirit" (*Motu proprio*, November 22, 1903). Father Meschler, S.J., in his *Catholic Church Year*, states: "In order to obtain holiness and salvation, we have only to follow willingly the invitations of the liturgical year." The Mass, the sacraments, the feasts, and the seasons eloquently put before us the Christian ideal and supply the necessary inspiration and motivation in constant variety.

Religion as taught by the liturgy has a definite spirit or style, which is the norm of genuine and healthy religion, a safeguard against all deviations. If we were to characterize it in one word, we would point out its *sense of proportion* which puts all things in their proper place. Hence its dominant theocentrism, which stresses adoration, praise, and self-oblation as the primary duties of religion. Rich in devotions, it never allows these to overshadow the essential devotion. It is solidly "objective," stressing dogma, facts, and realities rather than subjective feelings, the latter flowing naturally from a realization of the truth. Thus it is free from emotionalism, yet capable of the highest enthusiasm and the deepest grief. It satisfies the needs of the individual soul (chiefly in the Eucharist), but at the same time takes one beyond the narrowness of individualistic piety by fostering social consciousness, a sense of oneness with the community. The individual is always made to feel a part of the whole, a member of the family, a cell of the Body; even (or especially) at the moments of his most personal union with God (in Holy Communion) he cannot forget his union with his fellow men.

The liturgy thus tends to shape or "inform" man's total spiritual life. "Liturgical piety" consists in consciously making the liturgy the center, the chief object, and the inspiration of one's inner life. It is clear that a dose of this liturgical spirit is not only useful but necessary for all on account of the part which the Mass, the sacraments, and public worship have to play in the life of a Catholic.

2. But it is no less evident that the public prayer of the Church can in no way be opposed to individual prayer and endeavor. It not only leaves room for the latter, but requires it and stimulates it. The

liturgy by itself, as official worship, is something exterior and impersonal, regulated by the Church and faithfully executed by the liturgist. It is distinct from the interior life that animates the Church and each member; it only expresses this life and devotion. It is fruitful and sanctifying only in the measure of the understanding and fervor which the individual brings to it. Liturgical prayer, to be more than lip service, must become *interior*, that is, personal, "private." Even the *opus operatum* does not work mechanically, but its effect is proportioned to each one's personal devotion. Personal prayer and endeavor must also *prolong* the liturgy. The Mass must be lived, the spirit and the ideal taught by public worship must shape individual lives.¹ Thus liturgy invites the co-operation of mental prayer, self-examination, and all the methodical exercises of traditional asceticism.

It would therefore be fallacious to oppose "liturgical piety" and "ascetical piety" as though they were two distinct ways to perfection, the former being considered the more excellent, if not the only truly Catholic, way. There is but one way. Liturgy implies private prayer and must pass over into asceticism; private prayer and asceticism in turn must keep in contact with the liturgy, chiefly the Mass and the sacraments. The proportion of the two elements will vary according to each one's tastes and needs; but neither can be separated from the other, or even unduly stressed at the expense of the other, without serious dangers. Private and popular piety without the liturgy is exposed to the danger of deviating from fundamentals to accessories, from genuine devotion to emotionalism and subjectivism, from trust in God's grace to reliance on natural methods (semi-Pelagianism). Liturgy without private prayer and endeavor becomes formalism, aestheticism, semi-quietism. Too much stress on public, exterior worship fosters in the liturgist a tendency to be more concerned with forms than with life. Hence there arises an excessive attachment to ancient forms and a lack of appreciation for new forms and feasts, the liturgy of the first four centuries being proclaimed as the standard for all times. Yet those ancient forms were new in their time; nor has the Holy Ghost ceased to direct the Church since the

¹It must also *guide* personal piety. But individual prayer has laws and characteristics of its own. The Church not only tolerates but encourages non-liturgical and "popular" devotions, such as visits to the Blessed Sacrament, the Rosary, the Stations of the Cross, devotions to the Sacred Heart, and so forth, which, like the liturgy, have grown out of the life of the Church and correspond to the spiritual needs of the faithful.

fifth century. There is still a continuous development of dogma; *a fortiori* there must be a development and progress of liturgy. The fashionable underrating (or contempt) of "popular" devotions is also rooted in lack of understanding of the laws of life and is clearly contrary to the mind of the Church.

Both corporate life and individual life in the Church have the same source, Christ. Together they constitute Christ's life in His Mystical Body. It is necessary that both be intensely cultivated and that the correct tension between them be maintained.

After these general considerations we shall briefly analyze the doctrine of *Mystici Corporis* concerning some particular exaggerations connected with the liturgy. At first sight, the mention of these "errors" might seem out of place, unrelated to the general theme of the encyclical. In reality it is closely connected with the rest. In the dogmatic part, while explaining the theology of the Mystical Body, the Pope has been at pains to show how in this Body the personal and the social, the interior and the exterior, the spiritual and the juridical elements are united in one common source and purpose. He then condemns two errors which tend to obliterate the permanence of the individual person in the Body and the need for personal endeavor; and now he vindicates the rights of the individual in his devotional life.

1. *Frequent Confession*

The same [disastrous] result follows from the opinions of those who assert that little importance should be given to the frequent confession of venial sins. Preference is to be given, they say, to that general confession which the Spouse of Christ surrounded by her children in the Lord makes each day through her priests about to go up to the altar of God.

The confession of sins at the beginning of the Mass is an impressive act, very appropriate before the celebration of the sublime mysteries. It purifies the soul and disposes it to offer the sacrifice of expiation with greater fervor. The absolution after the Confiteor, though not efficacious *ex opere operato* as in the sacrament of penance, is a *sacramental*. Through the intercession of the Church it tends to arouse in those present true sorrow by which they merit the remission of their venial sins. Though in its present form it is of late origin, yet some such confession seems to go back to the earliest times. Even the *Didache* or *Teaching of the Twelve Apostles* mentions it: "On the Lord's day being assembled together break the bread and 'make Eucharist,' having first confessed your offences that your sacrifice may be pure."

However, zeal for this venerable practice may become indiscreet and weaken the esteem of frequent private confession. The sacrament is of course necessary in the case of mortal sins; but frequent confession of venial sins may seem to diminish our devotion for the daily public confession in which the Church wants each one to join wholeheartedly. This may have been the reasoning of those of the "younger clergy" whom the encyclical mentions as belittling frequent confession.

"It is true that venial sins can be expiated in many ways, which are to be highly commended," for example, by acts of charity, public confession before Mass, and particularly Holy Communion; "but to insure a more rapid and daily progress along the path of virtue we wish the pious practice of frequent confession to be earnestly advocated." There are two reasons why this should be done:

(a) The practice was introduced by the Church under the guidance of the Holy Ghost. Leaving aside the obscure question of its origin, it was approved by the Council of Trent and by Pope Pius VI. When the Synod of Pistoia expressed the wish that confession of venial sins be less frequent, on the principle that familiarity breeds contempt, Pius VI censured this declaration as "temerarious, pernicious, and contrary to the practice of saints and pious Christians approved by Trent." Pius X, in his *Exhortation to the Catholic Clergy*, deeply deplored the laxity of those priests who but rarely frequent the sacrament of penance and thus blunt the delicacy of their consciences. Canon Law wishes religious and seminarians to confess "at least once a week." A number of saints used to confess every day. St. Bonaventure recommended daily confession to the novices; and Father Louis Lallement, to all who are especially desirous of perfection. However, these writers recommend the practice only to souls who can maintain a habitual fervor which is capable of resisting the tendency to routine and of daily making the spiritual effort required for a fruitful confession.

(b) Frequent confession is an efficacious means of spiritual progress. The encyclical enumerates its advantages, both pedagogical and sacramental: "By this means genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, salutary direction is obtained, and grace is increased in virtue of the Sacrament itself."

2. *Private Prayer*

"There are some, moreover, who deny to our prayers any imperative power, or who suggest that private prayers to God are to be accounted of little value. Public prayers, they say, prayers made in the name of the Church, are those that really count, as they proceed from the Mystical Body of Jesus Christ."

In reply to this objection, which he characterizes as "quite untrue," the Pope stresses three points:

(a) *The dignity of private prayer.*—To those who deprecate private prayer by extolling the liturgy as "the praying Christ," the prayer of Christ Himself in His Body, the Holy Father opposes the fundamental truth concerning Christian prayer: *all* prayer is the prayer of Christ in His body. "For the divine Redeemer is closely united not only with His Church, His beloved Spouse, but in her also with the souls of each one of the faithful, with whom He longs to have intimate converse, especially after Holy Communion." Public prayer is only one part of the Church's prayer, the most excellent because it "proceeds from Mother Church herself." However, every prayer, even the most "private," has "its dignity and efficacy." It is the prolongation of the soul's eucharistic communion with Christ. It is the prayer of Christ praying in His members and as such is never an "isolated" prayer but is part of the Catholic prayer of the Mystical Body, united with those of all the other members and benefiting the whole Body. "For in that Body no good can be done, no virtue practiced by individual members which does not, thanks to the Communion of Saints, redound also to the welfare of all." Every prayer thus has a social value.

(b) *Prayer of petition.*—Quietism rejects all prayer of petition as meaningless, since God knows better than we what is good for us and He desires our good more than we do ourselves. Some liturgists belittle prayer for one's own individual needs as fostering individualism. They argue that we should always pray as members, according to the teaching of Christ ("Our Father . . . give us this day *our* daily bread . . .") and the practice of the liturgy which prays in the plural for the needs of all. To pray in the plural is no doubt a beautiful practice which keeps us conscious of our union with God's family and Christ's Body; but within this Body the members remain "individual persons, subject to their own particular needs." Hence it cannot be wrong for them "to ask special favors for themselves, even temporal favors, provided they always submit their will to the

divine will."

(c) *Utility of mental prayer*.—"As for meditation on heavenly things, not only the pronouncements of the Church but also the example of the saints are a proof of the high esteem in which it must be held by all." Liturgical prayer must be vivified by personal meditation, and progress towards perfection requires an intimate consideration of the truths of our faith and frequent communing with the Spirit working in the silence of the soul. Pius X, who praised the liturgy as the indispensable source of the Christian spirit, had equal praise for daily meditation, which he declared necessary for a priestly life (*Exhortation to the Catholic Clergy*, 1908). Pius XI, who in *Divini cultus* (1928) extolled liturgical piety, wrote a special encyclical to recommend the methodical prayer of the spiritual exercises, particularly those of St. Ignatius (*Mens nostra*, 1929); and the Church wants her priests to practice daily meditation and to make frequent retreats (canons 125, 126).

3. Prayer to Christ

"Finally, there are some who say that our prayers should not be addressed to the person of Jesus Christ Himself, but rather to God, or to the Eternal Father *through* Christ, on the ground that our Savior as Head of His Mystical Body is only 'mediator of God and men.'"

Of course no Catholic denies that Christ is also God and that we may pray to Him. But we are often told by liturgists and even by theologians that we should rather pray to God the Father *through Christ Our Lord* if we want to conform our private prayer to the spirit of the liturgy, to the mind of Christ and of the Church, and to sound theology. To a "christocentric" piety, which at present is supposed to dominate private and popular devotion, these writers oppose a "theocentric" piety. The difference between these two is well explained by D. von Hildebrand: "In christocentric piety, Christ so to speak stands before us and looks at us, while we at the same time look into His visage. In theocentric piety, Christ also stands before us, but He is turned towards the Father, on the summit of humanity, so to speak, leading us to the Father and preceding us on that way." In christocentric piety we adore Christ and pray to Him. In theocentric piety, we pray to the Father through Christ and with Christ; Christ is the mediator, the head of humanity, our brother.²

²In his original article, Father Putz develops at some length the arguments "in favor of prayer through Christ . . ." We give them in brief summary in the section in brackets which follows.—ED.

[The arguments in favor of prayer *through Christ* look impressive. It is said that Jesus Himself always addressed His prayer to the Father; that He emphasized His mediatorial function when He taught the disciples to pray; and that in early Christianity the solemn prayer of the Church was directed to the Father through Christ. This prayer through Christ is said to be theologically preferable because it brings out the fundamental truth of Christianity, namely, that Christ is truly man—our Brother, a Mediator between men and God, our High Priest who is like unto us and who offered Himself for us, our Advocate with the Father, our Head who lives and prays in us. Prayer of this kind keeps the humanity of Christ from being obscured and the Mystery of the Blessed Trinity from becoming a dead dogma; it makes us conscious of our union with the other members of Christ, prevents us from concentrating on the "dreadful" inaccessibility of God, and keeps a balance in our veneration of the saints.]

Such is a brief sketch of the arguments. They do bring out the need of keeping alive the consciousness of Christ's humanity, His mediatorship and union with the Mystical Body—the encyclical on the Mystical Body was written for that very purpose. But they are one-sided because they stress Christ's humanity so much that they unconsciously obscure His divinity and suggest that prayer to Christ is less perfect, less Christian, less conformed to the mind of Christ and of the Church. This, the encyclical declares, "is false, contrary to the mind of the Church and to Christian practice."

The theological argument implies that Christ, as Head of the Mystical Body, is to be regarded only as our brother and mediator, that is, as man. This is incorrect, "for strictly speaking He is Head of the Church according to both natures together." The uniqueness of Christ consists precisely in this inseparable union of the divine and the human. He is the mediator because the extremes are united in His person; and when we look on Him as our brother, we cannot forget that He is our God. This is why both forms of prayer are necessary: through Christ and to Christ. They are mutually complementary.

The two aspects of Christ are clearly brought out in the prayer of the early Church: they prayed not only to the Father, but equally to Christ following His own invitation. Indeed both the first public prayer and the first private prayer that have been preserved are addressed to Christ. "It is true," the encyclical states, "that prayers were more commonly addressed to the eternal Father through His

only-begotten Son, especially in the Eucharistic Sacrifice; for here Christ as Priest and Victim, exercises in a special manner His office of mediator. Nevertheless, prayers directed to the Redeemer are not rare, even in the liturgy of the Mass," though they are naturally more frequent in private devotion.

Hence prayer through Christ and prayer to Christ are equally Christian. The two together constitute the complete Christian prayer; "for every Christian must clearly understand that the man Christ Jesus is truly the Son of God and Himself truly God." The Catholic doctrine, which excludes all one-sided views, is admirably summed up by St. Augustine:

Christ (our Head) is Son of God and Son of man, one God with the Father, one man with mankind. Hence when we speak to God in supplication we do not separate from Him His Son, nor does the Son's Body when it prays separate from itself its Head. Thus the same Lord Jesus Christ, Son of God and only savior of His Body, *prays for us and in us and is prayed to by us*. He prays for us as our priest; He prays in us as our Head; He is prayed to by us as our God We pray therefore to *Him, through Him, in Him*.⁸

Gifts to Religious

Adam C. Ellis, S.J.

II. Common Life and Peculium

THE vow of poverty is not the only norm for religious in the use of temporal things. By positive prescription the Church has provided additional norms intended to safeguard the vow and to foster the spirit of poverty. The most important of these is the precept obliging all religious to observe common life, that is, to receive everything they need in the line of food, clothing, furnishings, and so forth from the community in which they live. These needs are to be supplied from a common fund to which the religious contribute whatever they earn or whatever is given to them because they are religious.

Common life is of apostolic origin. It was observed in the primitive Church by all the faithful, as we read in the Acts of the Apostles:

⁸*Enarratio in psalmum 85*, n. 1. (P.L. 37, 1081).

And all the believers were together, and had everything in common: and selling their possessions and belongings they distributed the proceeds to all, according to the needs of each one (2:44, 45).

Now the multitude of the believers were of one heart and one soul; and not one claimed any of his property as his own, but everything was common to them (4:32).

None among them was in need; for all who were owners of lands or houses sold them, and bringing the proceeds of the sale laid them at the apostles' feet; and a distribution was made to each according as anyone had need (4:34, 35).

As the number of the faithful increased, common life disappeared among the laity but was continued among the clerics, who lived in the city with their bishop and shared in the common fund provided by the faithful for their support. Gradually, however, as Christianity spread from the cities to the countryside, many of the clergy left the bishop's community to live among the faithful near their churches, and community life was confined to the clergy of the cathedral churches. Even this form of common life eventually fell into disuse, but the apostolic tradition of common life was still perpetuated by the religious orders whose founders had incorporated it into their rule, and finally the Church prescribed common life for all religious.

For a better understanding of canon 594, which prescribes common life for all religious, it will be well to give here the more important sources of legislation upon which it is based, beginning with the Council of Trent.

Document I

In its twenty-fifth session (December 3, 1543) the Council of Trent legislated for the reform of religious. At that time all religious had solemn vows in an order, and there were no religious congregations with simple vows. Here are two selections from the first two chapters regarding common life.

I. Since the holy Synod is not ignorant of the splendor and utility which accrue to the Church of God from monasteries piously instituted and rightly administered, it has—to the end that the ancient and regular discipline may be the more easily and promptly restored where it has fallen away, and may be the more firmly maintained where it has been preserved—thought it necessary to enjoin, as by this decree it does enjoin, that all regulars, men as well as women, shall order and regulate their lives in accordance with the requirements of the rule which they have professed; and above all that they shall faithfully observe whatsoever belongs to the perfection of their profession, such as the vows of obedience, poverty, and chastity, as also all other vows and precepts that may be peculiar to any rule or order, respectively appertaining to the essential character of each, and which regard the observance of a common mode of living (*communem vitam*), food, and dress.

II. Superiors shall allow the use of moveables to the religious in such wise that their furniture shall be in conformity with the state of poverty which they have

professed; and there shall be nothing therein superfluous, but at the same time nothing shall be refused which is necessary for them. But should any be discovered or be proved to possess anything in any other manner, he shall be deprived during two years of his active and passive voice, and also be punished in accordance with the constitutions of his own rule and order.

Document II

In some places the reforms of the Council of Trent were introduced with great accuracy and fidelity, notably by St. Charles Borromeo in the archdiocese and province of Milan. In other places only a halfhearted attempt at reform was made, while some monasteries made no effort whatsoever to carry out the decrees of the Council. Fifty years after the close of the Council, Clement VIII determined to enforce its laws regarding the reform of religious and to that end issued a forceful decree entitled *Nullus omnino* (July 25, 1599). We quote the paragraphs regarding common life and its observance.

2. In order that the decree of the Council of Trent regarding the observance of the vow of poverty may be more faithfully observed, it is ordered that none of the brethren, even though he be a superior, shall possess as his own or in the name of the community, any immovable or movable goods, or money, income, pension (*census*), alms . . . no matter under what title they may have been acquired, even though they be subsidies given by relatives, or free gifts, legacies, or donations, but all shall at once be given to the superior and incorporated in the community, and mixed with its other goods, income and monies, so that from it [the common fund] food and clothing may be supplied to all. Nor is it allowed to any superior whatsoever to permit the same brethren, or any one of them, stable goods even by way of usufruct or use, or administration, not even by way of a deposit or custody.

3. The clothing of the brethren and the furniture of their cells is to be purchased with money from the common fund, and should be uniform for all the brethren and for all superiors. It should conform to the state of poverty which they have vowed, so that nothing superfluous may be admitted, nor anything which is necessary be denied anyone.

4. All, including superiors, no matter who they may be, shall partake of the same bread, the same wine, the same viands, or, as they say, of the same "pittance" (*pitantia*)¹ in common at the first or second table unless they be prevented by illness; nor may anything be provided in any manner whatsoever to be eaten privately by anyone; should anyone sin in this matter, let him receive no food on that day, except bread and water.

Document III

A century later Innocent XII was obliged to take a vigorous hand in suppressing abuses which still existed or had newly come into being. He tried also to remove the cause of these abuses which lay

¹The word "pittance," derived from the late Latin *pietantia* shortened to *pitantia*, meant (1) a pious donation, or bequest to a religious house, to provide an additional allowance of food or wine, or a special dish or delicacy on particular feast days; (2) The allowance or extra portion itself, as in our text.

principally in the lack of sufficient funds to support the monasteries.

3. Let superiors carefully see to it that everything which pertains to food and clothing, as well as to all other needs of life, be promptly supplied to each religious, and especially in time of sickness that nothing pertaining to the recovery of health be wanting to anyone.

6. For this reason no more religious should be allowed to dwell in the same house than can be conveniently supported by its income, and by the customary alms, including those given to individuals, or by any other revenue accruing to the common fund.

9. For the future no monasteries, colleges, houses, convents, or other places of religious men may be founded, erected, or established in any manner except under the express *obligation that common life be exactly observed* perpetually and inviolately by all dwelling there; and therefore no such foundations are to be permitted hereafter unless, in addition to other requisites, it shall be first lawfully established that the annual revenues, or a certain hope of alms, will be sufficient to provide decent support for at least twelve religious living in the exact observance of common life.

Document IV

To repair the ravages caused to religious orders by the French Revolution and by the Napoleonic wars, Pius VII issued an important instruction through the Sacred Congregation of Bishops and Regulars, on August 22, 1814, from which we quote two paragraphs pertinent to our subject.

VI. Superiors shall carefully see to it that in those houses in which at least twelve religious are to dwell, eight at least shall be priests. All who desire to be received into these houses shall make their request in writing, and in their own hand shall promise that they will observe the rule proper to their order, especially that regarding common life; which, in those places where it has collapsed, is by all means to be restored, at least according to the norms laid down in n. X.

X. In those monasteries and houses in which the practice of common life was in vogue, it shall be retained in the future. In all other houses, of whatever kind or name, let common life be restored in matters pertaining to food, clothing, medicines for the sick, and for journeys undertaken by command of the order.

Document V

Similarly, after the revolution of 1848 in the Papal States, Pius IX issued an *oraculum vivae vocis* to all superiors general of orders. This was communicated to them by the Sacred Congregation of Bishops and Regulars under date of April 22, 1851.

1. In all novitiate houses perfect common life shall be introduced regardless of any indulst, privilege, or exemption obtained by any individuals who are members of the community.

2. The perfect observance of the constitutions of each institute regarding poverty is to be restored in all houses of professors, of training, and of studies.

3. In every house there shall be established a common fund with the customary precautions, into which all the religious shall deposit all monies, all privileges to the contrary notwithstanding; nor may they retain in their possession more than what is allowed by their respective constitutions . . . And His Holiness reserves to

himself for the future the right to make further disposition regarding indults to religious for the use of money.

Document VI

Some of our readers may remark at this point that all the documents cited refer to members of religious *orders*, but not to congregations with simple vows. To show that even before the Code religious with a simple vow of poverty in a congregation were also bound by the obligation of common life, we shall quote two documents. The first is a letter of the Sacred Congregation of Bishops and Regulars, dated December 30, 1882, and addressed presumably to one or more bishops in Italy, since the introductory part of the letter is in Italian. We quote here the one number pertaining to our subject.

The following rules concerning the simple vow of poverty have been adopted by this Sacred Congregation of Bishops and Regulars, and it is customary to prescribe that they be inserted in constitutions which this Sacred Congregation approves:

7. Whatever the professed religious have acquired by their own industry or for their society (*intuitu societatis*), they must not assign or reserve to themselves, but all such things must be put into the community fund for the common benefit of the society.

Document VII

The second pre-Code document referring to common life for religious with simple vows in a congregation is made up of three articles contained in the *Normae* of 1901, which were inserted in all constitutions of religious congregations approved by the Sacred Congregation of Bishops and Regulars after that date.

Art. 126. After taking their vows, whatever the Sisters may acquire by reason of their own industry or for their institute may not be claimed or kept for themselves; but all such things are to be added to the goods of the community for the common use of the institute or house.

Art. 127. In the institute let all things concerning furniture, food, and clothing be called and actually be common. It is becoming, however, that clothing for strictly personal use be kept separately in a common wardrobe and be distributed separately.

Art. 128. Let the furniture which the Sisters use with the permission of superiors be in conformity with their poverty; and let there be nothing superfluous in this matter; and let nothing that is needed be denied them.

It seems to be evident from the documents quoted that, at least since the Council of Trent, the Church has desired that all religious should practice common life according to the norms laid down in these documents. We are now prepared to study the present legislation as contained in canon 594.

Canon 594, § 1: In every religious institute, all must carefully observe common life, even in matters of food, clothing, and furniture.

§ 2. Whatever is acquired by the religious, including superiors, according to the terms of canon 580, § 2, and canon 582, 1°, must be incorporated in the goods of the house, or of the province, or of the institute, and all money and titles shall be deposited in the common safe.

§ 3. The furniture of the religious must be in accordance with the poverty of which they make profession.

1. *In every religious institute.* According to the definition of canon 488, 1°, a religious institute means "every society approved by legitimate ecclesiastical authority, the members of which tend to evangelical perfection, according to the laws proper to their society, by the profession of public vows, whether perpetual or temporary." Hence all true religious—whether bound by simple or by solemn vows in an order, or by simple vows, either temporary or perpetual, in a diocesan or in a pontifical congregation—are bound by the obligation of common life as laid down in the canon.

2. *All must carefully observe common life.* By reason of his profession of vows a religious is incorporated, that is, becomes a member of his religious institute, subjects himself to the authority of its superiors, and promises to live in accordance with the prescriptions of the rules and constitutions. Strictly speaking, to be a religious only the foregoing conditions need be fulfilled; and in the early centuries of the Church hermits, solitaries, and the like actually were true religious by reason of their subjection to the same rule and to the same superior. For many centuries now, however, the Church requires by positive law that religious live a community life, that is, that they be united under one roof where they live, and pray, and work in common. This is the meaning of the words "the firmly established manner of living in community" in canon 487, which defines the religious state. Again, canon 606, § 2 supposes the obligation of living in community when it forbids superiors "to allow their subjects to remain outside a house of their own institute, except for just and grave cause and for as brief a period as possible according to the constitutions." This living and working and praying in community may be called common life *in general*.

3. *Even in matters of food, clothing, and furniture.* Here we have the specific meaning of the term "common life" as ordinarily used in canon law. Supposing always that religious are subject to the same superior and that they observe a common rule and live in community, the Church obliges them to have everything in common as regards their daily needs. Food, clothing, and the furnishings of dormitories and cells must be the same for all and must be supplied

by the community from the common fund. (See documents I, 1; II, 2; III, 3; IV, 10; V, 1; VII, 127). A special diet for the sick, warmer or additional clothing for the aged, provided by the community, are a part of common life, since all such necessities will be supplied to all the members of the community who need them. (See documents II, 4; III, 3; IV, 10). We shall not go into detail here, since this matter has already been explained in an article on *Common Life* in this REVIEW (II, 4-13). For our present purpose, which is to explain the obligation of common life in relation to gifts to religious, it will be sufficient to state the principle: Food, clothing, and lodging is to be supplied to all the religious by the community according to this standard: "Let there be nothing superfluous in this matter, and let nothing that is needed be denied." (See documents I, 2; II, 3; VII, 128).

4. *Whatever is acquired by the religious, including superiors, according to the terms of canon 580, § 2, and canon 582, 1°, must be incorporated in the goods of the house, or of the province, or of the institute.* This second paragraph of the canon on common life deals with the sources of income which constitute or augment the common fund that is necessary to provide the members of the community with everything they need. (See documents II, 2; V, 3; VI, 7; VII, 126).

A religious who has taken a solemn vow of poverty has lost his right to ownership, hence everything he receives *personally* goes to his order, province, or house, according to the constitutions (canon 582, 1°). A religious with a simple vow of poverty retains the ownership of his property and the capacity to acquire other property (canon 580, § 1) as was explained in the article "The Simple Vow of Poverty" (*Review for Religious*, VI, 65). Such property is called the *personal* property of the religious, in opposition to the *common* property which constitutes the community fund.

A second source of income is that derived from the recompense for services rendered by the religious, such as salaries, honoraria, stipends, and the like; and a third from the free-will offerings of the faithful given either directly to the community, or to a religious because he is a religious, hence, for his community. Canon 580, § 2 tells us that "whatever the religious acquires by his own industry or in respect of his institute, belongs to the institute." All such monies must be turned in to the community, and must be incorporated in the goods of the house, or of the province, or of the institute (as the con-

stitutions shall determine). To "incorporate in the goods of the house" means that all such monies become a part of the community fund, that the religious to whom they were given has no right to them. Hence a superior may not put aside any such monies in a separate fund to be drawn upon later for the benefit of the religious who received it.

The administration of the community fund is entrusted to the superior and to the officials empowered by the constitutions (canon 532). They should remember that they are not the owners of the community fund, but that they merely administer it for the benefit of the community. Hence they are not allowed to derive any *personal* benefit from this administration.

5. *All the money and titles shall be deposited in the common safe.* Therefore no religious, not even the superior, may habitually keep money on his person, or in his room, or anywhere else. All must be kept in the common safe or treasury, which in a small community may be a locked drawer in the treasurer's office, or the pocket-book of the superior. Modern commentators allow superiors to give religious engaged in the ministry or teaching or other occupations which require frequent trips through a large city a small sum of money for car or bus fare to last for a week or so at a time.

Titles here means any paper representing money: stocks, bonds, mortgages, and so forth. As a matter of fact in practice the Sacred Congregation of Religious approves keeping such papers in a safety deposit box in a reliable bank. Surplus cash may also be kept in a bank.

6. *The furniture of the religious must be in accord with the poverty of which they make profession.* (See documents I, 2; II, 3; VII, 128). In the first paragraph of the canon the term "furniture" included all moveable articles which a religious needs for his personal use as well as for the performance of the work assigned to him. Paragraph one stresses the fact that all these things are to be supplied to each member of the community *by the community*, which is the essence of common life in regard to poverty. Here in paragraph three the term "furniture," while including the moveable articles just mentioned, refers especially to the furnishings of the religious house; of the dormitories or cells of the religious, of the refectory, community room, and so forth. A norm is laid down regarding the quality and quantity of such equipment, namely: "the poverty of which they make profession." The spirit of poverty pro-

fessed by each institute will be determined by the rule and the constitutions, and by custom. Institute will differ from institute in this matter, and what may be considered a necessity in one institute, may well be looked upon as a superfluity in another. Some religious communities use table cloths, others do not; in some the religious wear shoes, in others they do not. Still the Church approves all of them, provided they observe common life in accordance with the poverty which they have vowed.

Advantages of common life. Common life is a great help to an easier and more perfect observance of the vow of poverty; it develops the spirit of poverty by detaching the heart from temporal things and from the comforts of life, leaving peace and tranquillity of soul in their place.

Common life ensures perfect equality among all the members of the community because it forestalls any preference being shown those who have been favored by the accident of wealth. Regrettable differences of treatment are thus avoided, as well as the resultant dissatisfaction and discontent which are an enemy to union and charity, and which harm the religious spirit.

Sanction for common life. The first sanction for the law of common life may be gathered from the report which must be sent to the Holy See every five years by all superiors general of institutes approved by it (canon 510). On March 25, 1922, the Sacred Congregation of Religious issued a detailed questionnaire which must be followed in making out this report. Question 84 reads as follows:

Is common life everywhere observed; are the necessaries, especially as regards food and clothing, supplied by the superiors to all the religious in a manner becoming paternal charity, and are there any who perhaps procure for themselves these things from outsiders? (Official English text, *Acta Apostolicae Sedis*, 1923, p. 464).

The second sanction which emphasizes the importance of common life in the eyes of the Church is contained in the special penalties she has seen fit to impose upon those who do not observe this law. Canon 2389 of the Code reads as follows:

Religious who, in a notable matter, violate the law of common life as prescribed by the constitutions, are to be given a grave admonition, and if they fail to amend are to be punished by privation of active and passive voice, and, if they are superiors, also by privation of their office.

A third sanction concerns ordination: "In houses of studies perfect common life should flourish; otherwise the students may not be promoted to orders" (canon 587, § 2).

Peculium

Definition. For practical purposes we may define peculium as a small sum of money (or its equivalent) distinct from the common fund, which is given to an *individual* religious to *keep* for his *personal* use, and which is something *over and above* what is *required* for his *immediate* needs.

Distinct from the common fund. This money may come from any source: from the patrimony of the religious, if he has any; from gifts or pensions received from relatives or friends; from the recompense given for work done by the religious (in all three cases it has never been a part of the common fund); or it may be given by the superior out of the common fund. Once it is given the religious or set aside for his use, it is no longer part of the common fund, but distinct from it.

Given to an individual religious. This excludes what some authors call *peculium in common*, which is permitted by some constitutions or by custom, whereby the superior may give an *equal* amount from the *common fund* to *all* the members of the community for the *same purpose*: for food, or clothing, or for other necessities. Though not violating the essentials of common life in so far as the money is given from the common fund and in an equal amount to all, still it derogates from the perfection of common life, which requires that all necessities be supplied *directly* by the community and that no religious keep money in his possession. Furthermore it exposes the religious to the danger of being frugal in the use of his allowance in order to have some money for other, perhaps even superfluous, things. In our definition we are considering only money or its equivalent which is given to religious as individuals for personal needs. This is what authors term *vita privata* as contrasted with *vita communis*.

To keep for his personal use. It is to be used by the religious *for himself*, for food or clothing, or for other necessary or useful articles he may require. But if the money is given him for pious causes, for instance, to distribute to the poor, it would not constitute a peculium.

Over and above what is required for his immediate needs. The clothes a religious wears, the books given him for his use, the money given to go on a journey, do not constitute a peculium. These are for *immediate* use. The idea of peculium is to have a sum of money in reserve for future needs.

Canonists distinguish two kinds of peculium: perfect or independent, and imperfect or dependent.

Perfect or independent peculium is money acquired by a religious with the intention of using it independently of the superior, that is, without supervision of any kind and without other action on the part of the superior.

Imperfect or dependent peculium is that which is employed by the religious with the consent, either implicit or explicit, of his superior, who may curtail or revoke it at will.

History of Peculium. There is no doubt about the fact that the use of peculium was customary in many religious houses before the Council of Trent. It was asserted by many that the Decretals of Gregory IX allowed dependent peculium, while others maintained that these same Decretals expressly forbade even a dependent peculium. There seems to be no positive proof in favor of either contention in the Decretals themselves.

The Tridentine legislation (see document II, 2) provided for the restoration of perfect common life in all religious houses. Some contended that it forbade only perfect peculium, not the imperfect kind. Clement VIII, however, made it clear that imperfect peculium was also forbidden, if not by the Council, then certainly by his own decree *Nullus omnino* (see document II, 2, 3, 4). A century later Innocent XII renewed the prohibition of peculium and endeavored to remove one of its common causes, insufficient community funds, by forbidding all religious houses to receive more subjects than they could support (see document III).

The French Revolution, the Napoleonic wars, and the Revolution in the Papal States wrought havoc with religious orders and houses and all but exterminated them. Many religious were dispersed and their houses despoiled. They were obliged to seek their living wherever they could find it: by begging alms and by accepting charitable subsidies from relatives and friends, and so forth. When peace was restored, and the religious were allowed to reoccupy their old monasteries or open new ones, relatives and friends continued to send in gifts and pensions; and since the religious had grown accustomed to keeping such funds for their private use, it is not surprising that the custom of allowing a dependent peculium arose in some religious houses, and that in one or other case the use of dependent peculium was written into the constitutions and received the approval of the Holy See. These are, however, the exceptions which prove the

rule. As we saw earlier, after each of the three catastrophies mentioned above, the Holy See carefully recalled to mind the obligation incumbent upon all religious to observe the law of common life and upon superiors to eradicate all forms of peculium.

Is peculium ever allowed? An independent peculium is directly contrary to the vow of poverty, since it grants an independent use of the peculium to the religious in such wise that his superior may not limit it in any way, much less revoke it. Hence the religious uses the money as *his own* which is an act of proprietorship contrary to the vow of poverty.

A dependent peculium, received with the permission of the superior and subject at all times to recall and limitation on his part is not *per se* contrary to the vow of poverty, since the religious is always dependent upon his superior in the use of it, and does not use it as his own. It is clear, however, from what has been said above about common life, that even a dependent peculium is directly contrary to common life. By its very nature it is destined to be used for the personal needs of an *individual* religious; but common life demands that such needs be supplied by the community from the common fund.

Even after the Code of Canon Law was promulgated in 1918 with the strict provision for common life laid down in canon 594, it is still possible that peculium may continue to exist in some religious institutes, either by provision of the constitutions (by way of exception which proves the law), or by reason of custom. This latter case, however, will be circumscribed by the provisions of canon 5 of the Code regarding *customs contrary to the Code*. Canon 5 prescribes that only centenary or immemorial customs may be tolerated by the ordinary if, in his prudent judgment, they cannot be suppressed, taking into consideration the circumstances of places and persons. Otherwise, even a centenary or immemorial custom is to be suppressed.

Peculium is the enemy of common life, and the Church would gladly suppress it entirely if that could be done conveniently. She tolerates it under certain conditions, but at the same time she has stated in no uncertain terms her opposition to and her disapproval of all such private funds. To conclude with a statement of an eminent Dominican canonist:

Experience has shown that the use of peculium, even when dependent on superiors, always brings great harm to religious discipline. Hence the obligation upon

all, and especially upon superiors, of watchfulness and care lest such a pernicious custom be introduced into religious families, and in case it has already been introduced, of eradicating it if that be possible.²

Summary

1. The use of temporal things on the part of religious is limited not only by the vow of poverty but by positive regulations on the part of the Church, notably by the obligation to observe common life, which is imposed on all religious by canon law.

2. The law of common life requires two things: (a) that all the needs of the religious, especially food, clothing and lodging, shall be supplied by the community from the common fund, according to a standard of living that is consistent with the spirit of poverty proper to each institute; (b) that the religious on their part contribute to the common fund all the fruits of their industry as well as all gifts they receive by reason of the fact that they are religious.

3. While all luxury, excessive comforts, and prodigality are to be avoided in providing for the needs of religious, it will be well for superiors to be generous and to avoid parsimony. Thus they will insure a happy and contented community in which all reasonable religious are satisfied with the common fare and are not tempted to seek necessities outside the community.

4. "Superiors shall not refuse the religious anything which is necessary, and the religious shall not demand anything which is superfluous. Hence charity and solicitude are earnestly recommended to superiors, religious moderation to subjects" (Vatican Council).

[EDITORS' NOTE: The first article of this series on gifts to religious appeared in Volume VI, pp. 65-80.]

OUR CONTRIBUTORS

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²Fanfani, *De Iure Religiosorum*, n. 225, dubium I, b., p. 250.

Book Reviews

THE SPIRITUAL DOCTRINE OF SISTER ELIZABETH OF THE TRINITY.

By M. M. Philipon, O.P. Translated by a Benedictine of Stanbrook Abbey. Pp. xxiii + 255. The Newman Bookshop, Westminster, Maryland, 1947. \$3.75.

Sister Elizabeth of the Trinity is one who in our own age was made perfect in a short time and whose spiritual life was to a very remarkable extent thoroughly permeated with Catholic dogma. This work is a study, so to speak, of theology in a living person.

Sister Elizabeth was born Elizabeth Catez at Bourges, France, in 1880. As a little girl she had a furious temper. At the age of eleven apparently, when she made her first confession, she experienced what she later called her "conversion." From then until she was eighteen she struggled courageously against her two great faults, irascibility and excessive sensitivity. In her teens she used to write verse and in these outpourings manifested a desire to join the Carmelites. This ambition she could not achieve until she reached twenty-one. Meanwhile her exterior life was like that of other girls of her age and condition. But not the interior. During a retreat when she was only eighteen she began to have mystical experiences. In 1901 she did become a Carmelite at Dijon, and in 1906 she died.

Many people in the English-speaking world will already have some firsthand acquaintance with her from her book *In Praise of Glory*, translated and published some thirty years ago. The work under review is not a biography. The first words of the author indicate its nature: "A theologian views a soul and a doctrine" (p. xvii).

Father Philipon first gives a brief account of Sister Elizabeth's life and then shows by very copious quotations from her writings how she exemplifies a holy soul whose spirituality was most profoundly dogmatic. He also shows how her words can be used to illustrate certain theological opinions. Hence parts of the book, for instance, the sections on the gifts of the Holy Spirit, or in general the positions taken in mystical theology, will be read by those who are wary with a wholesome bit of restraint. The author does not distinguish between Catholic theology and Thomistic doctrines.

As her name suggests, Sister Elizabeth of the Trinity had a most ardent love for the Blessed Trinity. Devotion to the Three Divine

Persons was, so to speak, the very heart and center of her whole spiritual life. She could never do or say enough to give adequate expression to her singularly deep and affectionate attachment to this the most sublime aspect under which God can be thought of. Hence it was natural for her to concentrate effort upon living alone, in silence and recollection, with the triune God dwelling within the depths of her soul. She had a special fondness for the Epistles of St. Paul and she became so fascinated with one idea in them (see Ephesians 1:12: "predestined . . . ourselves to further the praise of his glory") that she adopted the corresponding Latin words *laudem gloriae* as a secondary name. In her five short years in the Carmelite monastery she had much to suffer from ill health. This she bore with the most heroic dispositions to show her love for Christ crucified and to become like Him even in His hardest trials.

Father Philipon concludes his story of Sister Elizabeth with these words of hers: "I bequeath to you this vocation which was mine in the bosom of the Church Militant, and which I shall fulfill unceasingly in the Church Triumphant: The praise of glory of the most holy Trinity."—G. AUGUSTINE ELLARD, S.J.

QUEEN OF MILITANTS. By Emil Neubert, S.M. Pp. viii + 135. The Grail, St. Meinrad, Indiana, 1947. \$1.25 (paper); \$2.00 (cloth).

Originally written in French, *Queen of Militants* is addressed primarily to the Jocists, Jacists, and similar militant groups of young European workers who are actively seeking to bring Mary to her rightful place in daily social, political, and religious life. But its lines are directly applicable to all those working in America for the same noble purpose of "restoring all things in Christ, through Mary."

The book is colloquial in tone, at times with almost the insistence and patronizing manner of a sales talk or a magazine advertisement; but it is saved from loss of dignity by its deep sincerity and clear forceful statement of important truths. The too-insistent style is also saved by an abundance of quotation, often from St. Montfort and Father Chaminade, and by the many stories which frequently recount the activities of the militant Marian organizations of present-day Europe.

The book is divided into three sections. The first part, "Mary's Place in the Life of the Militant," gives convincing arguments to show that Marian devotion is vital in the life of the Christian worker of today. The second part, "Mary Forming Her Militants,"

shows how Marian devotion develops the zeal, courage, and other virtues which an apostle needs. The third part, "Combat Under Mary's Banner," faces the difficulties which the Marian apostle must meet and gives the means—mainly the "prayers, works, and sufferings" of the morning offering—with which to conquer them.

The book should be a gold mine of ready-to-use material for those giving talks to sodalities or similar organizations. Father Neubert has evidently spent many years in reading and meditation upon the fundamental Marian truths, and at the same time has kept in touch with the youth of today.

The following quotation is typical of any page in the book and will reveal both the weakness and power of the style. The passage is from the chapter, "Combat by Prayer," and follows the simple but vivid retelling of the prayer of Moses on the mountain while Josue fought King Amalec's soldiers.

There are thousands who imagine that success in their apostolate depends on their ability to speak, to pin down their opponents, to sell their magazine, to set up displays, to organize grand processions, or to hold enormous congresses. And why not, they ask? Aren't these the means socialists and communists and all our opponents use to draw souls away from Christ? Why don't these same means suffice to lead souls back to Him?

If you reason thus, you are surely mistaken. With a knife you can slash a marvelous picture, or you can take the life of a man. But can you, with the same instrument, restore a masterpiece or bring back the dead to life? To pervert souls is a natural work in the worst sense of the word. To lead them back to Christ is a supernatural work, the most difficult of all. Can you achieve something supernatural with merely natural means?

If you gave a piece of lead to a jeweler to have him fashion a gold ring, or if you took a marble block to a sculptor and asked him to chisel a living person out of it, wouldn't they exclaim, "This man has lost his mind!"? For something of gold can be made only from gold; and a living being must come from a living source. Similarly, *a supernatural end can be achieved only by supernatural means . . .*

Mary did not preach; she did not write; she did not found churches or apostolic works. She was content to *pray and to suffer*. But by her prayers and her sufferings she has contributed more to the salvation of men than Peter and Paul and all the other Apostles, and all the legions of Popes, bishops, and priests, diocesan and regular, who have announced the word of God to civilized nations and to barbarian peoples.

—T. N. JORGENSEN, S.J.

MOTHER F. A. FORBES: Religious of the Sacred Heart. Letters and Short Memoir. By G. L. Sheil. Pp viii + 246. Longmans, Green and Co., New York, 1947. \$2.75.

Margaret T. Monro did not overstate the case of Mother Forbes

when she wrote several years ago: "At the time of her death in 1936 she could have been called, without exaggeration, the best-loved woman in Scotland."

Born of an illustrious Scottish family, Alice Forbes (she later added Frances) was educated according to the highest standards of the day. During her middle twenties her enthusiastic interest in history led her to regard the Protestantism of her forebears with a critical eye, and after earnest prayer, study, and instructions, she embraced Catholicism. At the age of thirty-one she presented herself as a postulant at Roehampton, where Janet Erskine Stuart was Reverend Mother Superior.

If it is possible for the spirit of a religious institute to be inherent in anyone, that possibility was actualized in Mother Forbes. The spirituality and manifold interests of the Religious of the Sacred Heart became *her* spirituality and *her* interests. She was a gifted writer, publishing over a score of varied works, histories, biographies, plays, anthologies; she was a poetess of insight; she was a teacher; most of all, she was a friend. Her interests were as wide as the horizon and her enthusiasm as long as life itself.

The greater portion of Mother Sheil's book contains the correspondence of Mother Forbes to one of her sister religious, covering a period of twenty years. She reports with fidelity the many projects that are keeping her busy, the undertakings going on in the community, the kind of impression they are making on their Protestant surroundings, as well as the arrival and departure of each of nature's beautiful seasons. But it is the spiritual content of these letters which provides the greatest interest. Sacrifice, suffering, detachment—and all for the love of the Sacred Heart—such was Mother Forbes' program.

When Our Lord marks out for us the path of detachment and renunciation, He *will have us to walk in it . . .* It is a great consolation to think that . . . our cowardice will not be, through His mercy and His love, the means of thwarting His will in us . . . Is it too much to expect of us to say to Him: Ask, O Lord, and You shall receive, at every moment of the day, all and everything You ask?

Her health was never strong. As early as 1913 she had been anointed, the first of many receptions of the last Sacrament; and in 1931 she writes, "Here is a letter from a poor thing crawling back from the gates of eternity. 'No admittance' again! Oh when? I thought this time I had every chance, and so did the doctor . . ." But no matter what the condition of her health, within the cloister of

Craiglockheart College (Edinburgh) there emanated from Mother Forbes and spread throughout Scotland a sweetness, a cheerfulness, a lightheartedness, a peace, and a devotion for others which was Christ-inspired in every way.—F. J. GUENTNER, S.J.

THE GREATEST CATHERINE: *The life of Catherine Benincasa, Saint of Siena.* By Michael de la Bedoyere. Pp. viii + 248. The Bruce Publishing Company, Milwaukee, 1947. \$3.00.

Saint Catherine of Siena, described by Ludwig Pastor as "one of the most marvelous figures in the history of the world," continues to be very fortunate in her biographers. All admirers of Catherine enjoyed Jorgensen's "virile" presentation of this Joan of Arc of the Papacy, and, perhaps even more so, Alice Curtayne's deft and delicate portrait of the same great heroine. Some have thought that Enid Dinnis' gift for seeing the world invisible would be the ideal medium for delineating this valiant woman who so towered over her fourteenth century contemporaries, from the highest to the lowest.

But one sees now that what was wanted was the telling of her story by a hard-headed British editor, one yielding to none in his admiration for Catherine in her hundreds of letters and the classic *Dialogues*, yet at all stages of her story disengaging her from the unrealities of that "edifying" legend spun about her after her death. The resulting Catherine lacks not a whit of the vibrant charm, or whole-souled service of Christ, especially in the service of the Pope, whom she invariably styled "the Christ on earth," but she is also seen to be a guileless novice in politics, and a public figure whose one great triumph (restoring the Pope to Rome) was surrounded with countless minor failures and tragedies. So, too, was Calvary.

—GERALD ELLARD, S.J.

GOD'S OWN METHOD. By Reverend Aloysius McDonough, C.P. (Preface by Most Reverend Richard J. Cushing). Pp. 161. The Sign Press, Union City, N. J., 1947. \$2.00.

"In quest of what is worthwhile, there is no sounder stratagem than to go to sources," says Father McDonough in the opening chapter of this book. He praises the virtue of "far-sightedness" into the realms of the Church Triumphant, heaven. This subject, so seldom spoken of by authors, is beautifully handled as "a prospect to enthuse over." The nature of heaven, its particular joys and gratifications, are explained in a style both attractive and modern.

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Father McDonough brings to this work an experience of fifteen years as professor of dogmatic theology. The remaining chapters of the book draw upon both the depth of his knowledge of Christology and his particular ability to adapt what might be prosaic from another's pen to the modern journalistic style of a newspaper columnist.

Far from an impersonal, merely scientific treatment of soteriology, he makes his subject vital for the reader. A design for living is drawn from the lessons taught by the crucified Redeemer. Above all, the compelling "method" that God uses in dealing with men is the supreme lesson to be drawn from the study of Christ's redemptive death. "Without ceasing to be divine, He became one of us in such a way as to uphold His sacred honor, and at the same time deal with us leniently—a divine blend of justice and mercy."

The book contains little that is not familiar to a religious. The newness of approach is its particular value. It offers solid, profitable spiritual reading as well as inspiring material for meditation. It will be especially appropriate for Passion Week.—W. K. SCHWIENER, S.J.

BOOK NOTICES

GOD DIED AT THREE O'CLOCK, by the Reverend Gerald T. Brennan, provides an over-all view, in clear and simple language, of the tragedy of Calvary. The author has gone about his task with care and has used good judgment in selecting details in which the young reader will be interested. Parents, teachers in grade school, and catechists will find great profit in following this story of Christ's Passion. (Milwaukee: The Bruce Publishing Company, 1947. Pp. 80. \$1.75.)

In 1940 Father Gerald Vann, O.P., first published his **SAINT THOMAS AQUINAS**, which is now presented to the American public. It was written chiefly for non-Catholics as an introduction to the riches of Catholic wisdom found in the works of St. Thomas. After a chapter on the intellectual bankruptcy of the twentieth century, the author proceeds to sketch the life of the Angelic Doctor, to enumerate the materials which were present for St. Thomas to use in his work of synthesis, and finally to outline the main features of the Thomistic synthesis. The book is not a devotional one in the ordinary sense of that word, but it may well serve as an orientating element in the reader's approach to an understanding of the needs of our times. To those professionally interested in philosophy, this American edition will also be valuable for the excellent foreword by Charles A. Hart, of Catholic University, on "Neo-Scholastic Philosophy in American Catholic Culture." (New York: Benziger Brothers, 1947. Pp. xxvii + 185. \$3.00.)

Marie Pierik's **THE SONG OF THE CHURCH** will appeal to students of Gregorian Chant. It is a scholarly study in history and musicology. It treats of the words of the chant, their setting in the liturgy, chant melodies, and their rhythm. The author follows the rhythmic theory of the original Solesmes school, founded by

Dom Pothier, instead of the theory of the present-day Solesmes school, founded by Dom Mocquereau. (New York: Longmans, Green and Co., 1947. Pp. xi + 274. \$3.00.)

CHRIST IN OUR BRETHREN, by Raoul Plus, S.J., is a reprint of Part II of the author's well-known book. It treats the exterior apostolate, the apostolate of prayer, and the apostolate of suffering. (St. Meinrad, Indiana: The Grail, 1947. Pp. 111. \$.75 [paper].)

In the few brief sentences that compose each section of REFLECTIONS FOR EVERY DAY OF THE MONTH, The Very Reverend Mother Joseph Butler, R.S.H.M., manifests a deep spiritual insight and an unction that only a truly great soul, a soul very close to God, could possess. There is no trace of hackneyed expression or stereotyped pietism in these thoroughly genuine reflections "drawn from the rich mine of Mother Butler's spiritual treatises." Each selection is followed by a short prayer from John Henry Cardinal Newman. (New York and Cincinnati: The Frederick Pustet Company, 1947. Pp. 71. \$1.00.)

MY IDEAL, JESUS SON OF MARY, by E. Neubert, S.M., first published as a book, has been reissued as a pamphlet containing the complete book in large type without being bulky. It has special value because it gives Father Chaminade's Marian teachings with exceptional clarity. His doctrine is essentially the same as Montfort's; but he reached his conclusions independently of the Saint, for he wrote before the belated publication of Montfort's work. The latter's *True Devotion*, for all its value, lacks the clear, orderly style of the *My Ideal* book. (Kirkwood, Missouri: Maryhurst Press, 1947. Pp. 158.)

Religious who recite the Psalms in their Office will be interested in MY DAILY PSALM BOOK, by J. B. Frey, a handy and artistic edition of the Psalter. In general the book follows the style made so familiar everywhere by the late Monsignor Stedman in his missals. The translation is based on the new Latin version of the Psalms, which are distributed over the days of the week as they are in the breviary. Each Psalm is embellished and interpreted by a half-page drawing. In his Foreword, A. Bea, S.J., the rector of the Pontifical Biblical Institute, enumerates reasons for using the Psalter as a prayer book. (Brooklyn: Confraternity of the Precious Blood, 1947. Pp. 366.)

Questions and Answers

—1—

In answering question 34 on page 375 of the November, 1947, number of the *Review*, you stated that the Angelus should be said standing from Vespers on Saturday, and all day Sunday; and at noon also on Saturdays during Lent. Is this required as a condition for gaining the indulgences attached to this prayer?

No. Standing while reciting the Angelus on the days specified is

not a condition required for gaining the indulgences attached to the recitation of this prayer. The official book on indulgences, *Preces et Pia Opera*, No. 300, makes no mention of it. However, that should not prevent us from carrying out the wishes of the Supreme Pontiffs in this matter, provided it can be done without inconvenience.

—2—

Can a scapular medal be blessed in such a way that it has the blessings of the five-fold scapular? If so, are special faculties required for this?

The scapular medal may be carried instead of the cloth scapular, provided one has already been enrolled in one or more of the scapulars. Any one who is enrolled in the five-fold scapular may ask a priest who has the necessary faculties to bless the scapular medal for him. This may be done by making the sign of the cross five times over the medal, once for each of the scapulars represented. No special faculty is required to bless a scapular medal, but the priest who does so must be able to enroll the person in the scapular for which the medal is blessed. Faculties to enroll in the various scapulars may be obtained from the superiors general of the respective orders to whom the scapulars are proper, or from the Sacred Penitentiary, which is the custodian of indulgences in the Church. Priest members of certain religious orders have such special faculties, especially those engaged in giving missions to the people. Other priests may also receive such faculties by reason of membership in certain sacerdotal societies.

—3—

May the secretary general be the secretary of the general council?

Undoubtedly the secretary general may act as secretary to the general council. In fact, that is part of his office unless some special prescription of the constitutions limits his duties. It is understood, of course, that the secretary general has neither a vote nor even a voice in the deliberations of the general council unless he is, at the same time, a member of the council. His duty is to record the minutes of the council meetings faithfully, to read them at the beginning of the next meeting, and to take care of the correspondence of the general council. Obviously, he is bound to secrecy, as are the members of the council.

—4—

When the local superior of a branch house is absent temporarily, what

rights or privileges does the vicar have with regard to handling the mail of the Sisters? Our constitutions are silent on the subject.

There is nothing specific in canon law on this subject. However, the normal life of a community should continue even though the superior be absent. His assistant, by whatever name he may be called, should take over and among other things handle the mail of the community as the superior would do if he were at home. This is the general rule. Specific regulations from higher superiors may modify the general rule, or the superior himself may limit the powers that his vicar may exercise during his absence.

—5—

Next year we shall have clothing and first profession of vows on July 16, the Feast of Our Lady of Mount Carmel. The annual retreat for the community will close on the morning of July 2, the Feast of the Visitation. Will the novices and postulants fulfill their obligations before first profession and clothing respectively by making the community retreat?

Canon 541 requires that before beginning their novitiate, postulants make a spiritual retreat of at least eight whole days; canon 571, § 3, requires the same for novices before pronouncing their first vows. It is not required, however, that this retreat *immediately* precede the day of clothing or profession. Commentators on these canons tell us that if the postulants or novices had, a short time before, followed the exercises of the community retreat, it would be sufficient for them to make a day of recollection before the day of clothing or profession, though even this would not be of obligation. Provided, therefore, that the community retreat in question is extended over eight full days, it suffices to satisfy the obligation of both postulants and novices. It certainly is preferable to have the postulants and novices make the community retreat given by a priest, than to have a small number of novices make it by themselves immediately before the day of clothing or profession.

—6—

Do the Sisters who teach in a parochial school during the scholastic year only, and who live in a house owned by the parish, constitute a "religious house" in canon law, so that the permission of the local ordinary would have to be obtained to withdraw them from this school?

Canon 498 tells us that religious houses, whether formal or not,

may not be suppressed without proper permission. To close a house of an exempt institute requires the permission of the Holy See. A house belonging to a congregation approved by the Holy See may be closed by the superior general with the consent of the local ordinary. A house belonging to a diocesan congregation may be closed by the mere authority of the local ordinary, after consultation with the superior of the congregation; but if the superior does not wish to have the house closed he may appeal to the Holy See and the ordinary's decree remains ineffective and subject to the final decision of the Holy See.

So much for the law. Now to answer the question. What is meant by the term "religious house" in the canon? It does not mean the material house which is occupied by the religious, but rather the *religious community as such*, so that it makes little difference whether the religious own the house in which they live, or rent it from others, or occupy a house provided for them but owned by a parish. The fact that the Sisters return to the mother house, or to some larger house, during the summer months does not prevent them from being a "religious house" during the nine months of their residence in the parish. Without going into a detailed theoretical discussion on the nature of "filial" houses, let it suffice to say that *in practice* filial houses may neither be opened nor closed without the permission of the local ordinary. Since the house in question is at least a filial house, the permission of the ordinary would have to be obtained before withdrawing the Sisters.

BOOKS AND BOOKLETS

THE CHRISTIAN LIFE CALENDAR: 1948. Contains directions for daily Mass and brief reflections for each day of the year. \$1.00. *Bruce Publishing Company, Milwaukee.*

SAINTS AND DEVOTIONS: A Prayer Book in Calendar form. \$1.00. *Society of St. Paul, Staten Island 2, New York.*

HISTORY'S MOST TERRIFYING PEACE. By Austin J. App, Ph. D. Thirteen reprinted and original articles published "as one small little outcry against the atrocities of the peace." *Pp. vii + 109.* \$1.00.—**COURTESY COURTSHIP AND MARRIAGE.** By Austin J. App, Ph. D. A collection of sixteen magazine articles and a commencement address. *Pp. viii + 101.* \$1.00.—*Published by the Author, San Antonio, Texas.*

THE FAMILY IN CHRIST. Papers read during National Liturgical Week, 1946, at Denver, Colorado, with impromptu discussions. 179 pp. *The Liturgical Conference, Inc., Highland Park, Illinois.*

COMMUNICATIONS

COMMUNICATIONS

[Continued from p. 16]

vacation. I know the fallacy in this, but I also notice it implies that one's job is more important than to be exposed to the risk of being described as something one would be glad to be relieved of. Real lovers never talk about the permission Saint Paul grants them of separating for a time. They are too occupied with thoughts of being together. Our Lord never promulgated His feelings to get out in the woods and relax. He only wanted to get on the wood and die exhausted. His bathing was a baptism wherewith He was to be baptized; and the bad psychology of being straitened until it be accomplished is bad only out of its context.

I am also glad our Lord mortified Himself a few more minutes when He was already fatigued from traveling and trying to convince the Samaritan woman. To say your meat is to do the will of Him Who sent you is most convincing when it comes from an empty stomach. I may be biting off too much here, but I honestly think our Lord's right to the meat was as strong as mine to a vacation. By the same token, I still feel sorry for the Apostles who used their right to relax during the Agony in the Garden.

You see I think life is a matter of love more than rights. I think love is shown best in the giving up of rights when they are most needed. I still think the Imitation is right where it says your cell becomes sweeter by occupancy, and when it quotes the heathen who said he always returned from the company of men less a man. I am writing all this out of love for the American Nun. I want her more like the Samaritan woman after her conversion when she went to town only to spread the Gospel.

So, if you need a vacation, go out and take a walk, and let us turn our thoughts to higher things. And if you can't go out, so much the better. Going out is getting to be synonymous with going crazy. Just take a walk. And even here be very careful of going too far. For taking a walk now sometimes means walking off the job.—SECULAR PRIEST SISTERS' CHAPLAIN.

[To say that Secular Priest Sisters' Chaplain has "missed the point" would be putting it mildly. We recommend that he refresh both his conscious and his subconscious by rereading the question and answer in Volume VI, 239-41.—ED.]

Devotion

Matthew Germin, S.J.

ACAREFUL READER of *The Imitation of Christ* will remember the saying of its author, "I would rather feel compunction than know its definition." I may be permitted to make a similar statement in connection with the subject that forms the title of this paper: I would rather have devotion than be able to explain its meaning or know its definition. I will quote a definition from Father T. Lincoln Bouscaren's book, *Principles of the Religious Life* (p. 36), which reads as follows: "Devotion is nothing else than the readiness of the will to set to work at whatever is for the honor and service of God." This is the theological definition and, allowing for some verbal differences, may be regarded as standard among modern theologians. It harmonizes well, too, with the etymology of the word devotion. For devotion means being devoted, and devotedness to God means about the same thing as readiness of will to do whatever is for the honor and service of God.

Devotion therefore in the service of God is readiness to do what God requires of us and what we know is pleasing to Him. It is not enthusiasm, nor pious sentiments, nor a showy manner of prayer or piety in or out of church. Rather, it is promptness and fidelity and alacrity and generosity and hearty good will in serving God. It is an ever-ready disposition to observe God's commandments and precepts, to embrace and do whatever we know will be pleasing to our Father in heaven, whether He encourages us with the sweetness of His grace or leaves us in aridity. This is substantial or essential devotion. It resides essentially in the will, not in the affections merely. When it comes to be the prevailing state of mind of a person, it is called *fevor of spirit*. "It springs from charity and in turn nourishes charity." Animated by this spirit, the soul ought to remain permanently devoted to God, consecrated to His honor and interests, ever on the alert to take up and carry out what her state of life or her superior requires.

Devotion springs from the love of God. In the words of St. Francis de Sales, a great authority on this subject:

True living devotion supposes the love of God; nay rather it is nothing else than a true love of God, yet not any kind of love; for in so far as divine love

beautifies our soul and makes us pleasing to His divine Majesty, it is called grace; in so far as it gives us strength to do good, it is called charity; but when it reaches such a degree of perfection that it enables us not only to do good, but to do it carefully, frequently, and readily, then it is called devotion . . . Since devotion consists in an *excelling degree of charity*, it not only makes us ready and active and diligent in observing all commandments of God, but it also prompts us to do readily and heartily as many good works as we can, though they be not commanded but only counseled or inspired.¹

Under normal circumstances substantial devotion is often accompanied by some measure of peace and joy and alacrity, even sensible pleasure and sweetness. This sensible sweetness has been given the name of *accidental* devotion; accidental, because it is no necessary part of substantial devotion, though it may and often does serve a very useful purpose. When the joy and pleasure affect the will only, they are purely spiritual and are styled accidental spiritual devotion, the affections having no part in them. But when the pleasure is sensibly felt in the affections of our sensitive nature, then we have what is properly called sensible devotion. The genuineness of sensible devotion must be judged by its fruits, not by feelings. Substantial devotion, as was said above, consists in an ever-ready disposition to observe God's commandments and precepts under all circumstances. If your sensible devotion strengthens you in this disposition, if it makes you more devoted to God, to duty, to rule, more humble and obedient, more considerate and patient, more kind and helpful and forgiving, more ready to make sacrifices, and in all things more unselfish, then the probability is that your sensible devotion is genuine and from God. It would be a big mistake, however, to imagine that therefore you have attained a notable degree of virtue; it is possible that God wishes to encourage the good will you manifest in what is in reality a feeble beginning. What is needed on our part in such circumstances is gratitude and a keen sense of our unworthiness and helplessness.²

It is a commendable thing to pray for devotion, substantial devotion most of all. The founder of at least one religious order wrote into the constitutions of his order the following rule: "All must apply themselves earnestly to the attainment of devotion according to the measure of God's grace imparted to them." And

¹St. Francis de Sales, *Introduction to the Devout Life*, Chap. 1.

²St. Ignatius' "Rules for the Discernment of Spirits" may furnish useful reading in connection with sensible devotion. Father Rickaby gives the text with a few notes in *The Spiritual Exercises of St. Ignatius, Spanish and English, with Commentary*, p. 143.

the Church has officially condemned the opinion that it is wrong to desire and strive after sensible devotion. As a matter of fact, sensible devotion is a gift of God and sometimes a help that we need in order to keep us from falling into sin by reason of our natural weakness. Hence one may well pray for it and, by the practice of mortification and purity of conscience, dispose oneself to deserve it. Father de Ravignan, the celebrated preacher of Notre Dame, Paris, wrote:

We often complain that we have no attraction for prayer and spiritual things. Certainly, if one thing is needful, it is this attraction, this taste, this unction in holy things. For if that is wanting, many other things will be wanting besides; for what one does unwillingly, against the grain, one does badly, or at any rate, the task is a painful one, and courage often fails for its accomplishment If there is one thing necessary for our existence [our supernatural life is meant], one treasure which we are bound to desire and to use every effort to attain, that thing is devotion Without a doubt we must not serve God solely for our own consolation and for our own personal satisfaction. That would be egoism. We must put the accomplishment of God's will, His glory, and His kingdom in the first place; but also, by reason of our infirmities and our weakness and in order the better to establish His kingdom in our hearts, we must be filled, not now and then, but always and forever with the love and sweetness and unction of a holy devotion.³

This love and relish of spiritual things, this sweetness and unction of a holy devotion form an element that is beyond the attainment of our unaided efforts. It must come from the Holy Ghost and His gifts, especially the gifts of wisdom, and knowledge, and godliness (also called piety). We must implore Him in the spirit of humility and with a contrite heart, conscious of our unworthiness and helplessness, but at the same time fully confident that our petition will be granted. Our Lord Himself has assured us of this in a very formal and emphatic way in a well-known passage of the Gospel of St. Luke about the importunate but successful beggar (Luke 11:8-13). It is supposed that the things we ask for will be for our spiritual good. Should God foresee that they will prove harmful, He will refuse our specific request and answer our prayer by giving us something better instead.

The Church bids us pray, "Come, Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love." Yes, each of us ought to pray in all simplicity and sincerity:

Come, Holy Spirit, fill my heart and mind and my will with holy thoughts and desires, with thoughts of God and how to serve Him with more care and exactness and fidelity, with deep-felt reverence and holy fear. Teach me, O Holy Ghost, how to pray, how best to please God by my thoughts, my words, my actions; enlighten me with Thy grace, showing me how to become truly humble.

³Conferences on the Spiritual Life, pp. 32, 34.

unselfish and charitable; make me see and recognize what is worldly in me and grant me the strength to cast it from me and despise it.

"Send forth Thy Spirit," O God—a twofold spirit, the love of God and the holy fear of God." In one of his spiritual works Father Rickaby writes: "Never since the first preaching of Christianity have the judgments of God been less thought of and less dreaded than they are at this day."⁴ He assigns two possible reasons: (a) increased sensitiveness to suffering, which causes men to resent severe punishments; (b) naturalistic views of life, which have robbed multitudes of their faith or at least blunted their sense of the supernatural. As a consequence they have come to regard the truths of religion with a giddy lightheartedness, the cure for which is fear of God and dread of His anger.

We would prescribe the same remedy—fear of God and dread of His anger—for those Catholics who are infected with the naturalism and secularism that have been flooding the earth since the late war. Again, we pray, saying, "'Send forth Thy Spirit,' O God, and leave us not to our natural desires, to the promptings of the natural man within us." The natural man is seldom entirely and thoroughly supernaturalized even in the cloister and the sanctuary, much less so in the world at large; and gradually he comes to be the source of every kind of worldliness. Now worldliness is a great enemy of devotion. For devotion implies dedication of oneself to God and the cause of God; dedication to God in turn implies determination, it implies taking life seriously, it implies earnestness and perseverance in serving the person and the cause that are the object of our devotion and consecration. Worldliness, on the contrary, gets a man interested—and soon inordinately interested—in the attractions, the gains and losses, the pleasures and enjoyments of the visible world. Of this visible scene the beloved disciple said: "Do not bestow your love on the world and what the world has to offer . . . What does the world offer? Only gratification of corrupt nature, gratification of the eye, the empty pomp of living . . . The world and its gratifications pass away; the man who does God's will outlives them forever." (I John 2:15-17.)

Such is worldliness and the worldly spirit, "gratification of corrupt nature," the antithesis of devotion. Devotion draws men Godward; worldliness draws them down to earth and keeps them there. This is the reason why it is responsible for not a few defections from

⁴Op. cit., p. 230.

religion and from the faith. St. Paul had experience of a typical case. Writing to Timothy, he says: "Demas has deserted me, loving this world" (2 Tim. 4:9). In his letter to Philemon (vs. 24) the Apostle had referred to Demas as one of his fellow workers; here he records his defection from the apostolic vocation, possibly also from the faith. How terse, how precise the statement! "Demas has deserted me, loving this world." It is the story of many another defection from the religious life of persons with whom the drawing power of this world proves stronger than devotion to Christ. Fortunately there is also a more encouraging side.

If there is any class of people to which devotion is of particular interest, it is religious. Why so? Because it was devotion to God or to Christ our Lord—they come to the same—that prompted them to become religious. There was a time when all who at present are religious became gradually convinced that our Savior was inviting them to leave home and father and mother, to part with all they possessed, to renounce all merely human love, and to bestow their whole love on Jesus Christ. It was devotion that made them accept His invitation. And again, it was devotion that urged them on to make their religious profession, an act which, next to martyrdom, is the highest expression of devotion possible to man. The thousands upon thousands of religious in this country, both men and women, are each and all so many living examples of what devotion is actually accomplishing, first, for the eternal salvation and holiness of these chosen souls themselves, and then for the spiritual and temporal welfare of millions of people for whom they are spending themselves.

Religious are on a footing of equality with people who are not religious in regard to the observance of the commandments of God and the laws of the Church. They ought to be, and I believe they are, exemplary in their observance. Besides, they are bound to observe their vows and the rules of the order of which they are members. By fidelity to these several obligations they fulfill the duty that rests upon all religious of striving for Christian perfection. The matter of striving after perfection is something that cannot be accomplished in a week, or a month, or even a year. It is a life work that demands close attention for years; and the religious must realize that it is part of human weakness to grow remiss in spiritual exercises that are of daily occurrence. Frequent repetition may beget negligence; repeated negligences are apt to beget a hasty and purely

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mechanical way of doing things. "Haste is the ruin of devotion," is the expression of St. Francis de Sales, who evidently uses devotion here in the sense of reverence and recollection in prayer. This usage is not so rare. The Bishop of Geneva said this over 300 years ago, but the truth of his saying is confirmed for our streamlined age by no less an authority than Bishop Hedley, O.S.B., who adds on his own account: "This (haste) if persisted in, is certainly nothing less than mockery of God" (*A Retreat*, p. 270). Again St. Francis de Sales says, "Believe me, only one Our Father, said with feeling and affection, is of infinitely more worth and value than ever so great a number run over in haste" (*Introduction to the Devout Life*, Part II, Chap. 1).

"Show me how you say your Hail Mary," said a great Saint, "and I will tell you how you love God." In some of the above quotations there is question of praying with devotion. Devotion can be truly said to hold one to reverence and carefulness in prayer and also to perseverance in one's lifelong striving for perfection.

CONCERNING COMMUNICATIONS

Some letters on the subject of vacations for Sisters reached us too late for publication. They will be published later. We encourage communications on this and other topics. New subscribers who wish to familiarize themselves with the discussion on vacations will find it helpful to read page 111 of the present number, as well as the back numbers of the REVIEW there referred to.

To facilitate our work and to avoid confusion, we request that correspondents observe the following suggestions:

1. If you want your letter published, address the envelope to:

Communications Department
Review for Religious
St. Mary's College
St. Marys, Kansas

2. If at all possible, type the letter, double-spaced.

3. Make the letter as brief as you reasonably can, without however sacrificing ideas for the sake of brevity.

4. Sign your name and address at the end of the letter. If, however, you do not wish your name and address published, add a postscript to that effect.

In the past we have published some letters that were not signed, and we may do so again in the future. However, we cannot guarantee that unsigned letters will receive the same consideration as those that are signed.—THE EDITORS.

More About Maturity

Gerald Kelly, S.J.

A PREVIOUS ARTICLE contained a general description of emotional maturity and a somewhat detailed discussion of one of its characteristics.¹ The present article will briefly sketch the other characteristics with special emphasis on points that seem of most value to religious.

Unselfishness

Ascertical writers say much about the need and beauty of unselfishness in their treatises about the supernatural virtue of charity. Psychologists lay an equal emphasis on the need of unselfishness for leading an adult life. By unselfishness the psychologists mean thoughtfulness of others, the ability to *give* in contradistinction to the childish tendency to *receive*. They show how men fail in business, in professional life, in social life, and above all in marriage because they think only of themselves and seek only their own gain without regard for the feelings and desires of others. They demand as a minimum for successful adult life what may be called in common parlance a "fifty-fifty" spirit, a willingness to go halfway and to give as much as one takes.

The mention of this "fifty-fifty" spirit reminds me of a very impressive remark made by a young Catholic layman at a discussion on marriage. Most of the participants in the discussion were unmarried collegians. They had almost concluded that for a successful marriage the husband and wife should both be willing to go halfway and to share burdens equally, when this young man, who had been blessedly married for several years, startled them with these words:

I have heard and read a lot about this "fifty-fifty" recipe for a happy marriage; but my wife and I are convinced that this isn't enough. If each is willing to go only halfway, you simply come to a dead stop. We have found that each must be willing to go more than halfway. Let's call it a "seventy-five-seventy-five" basis; that gives fifty percent extra to run the house on.

The ideal constantly proposed to religious certainly goes beyond the psychologist's minimum standard for maturity; yet even this minimum standard is not infrequently higher than our actual prac-

¹See Volume VII, pp. 3-9.

tice. Selfishness is a form of childishness that is not easily laid aside. It can disguise itself in many forms and actually appear as various virtues: for example, as the necessary care of health, as the protection of one's rights, as kindness to a friend, and so forth. It can change colors like the chameleon; it can wedge into the holiest of exercises.

Even psychologists who know little of the ideals of the religious life could probably give us a very searching and illuminating examination on our unselfishness or the lack of it. They have the distressing faculty of avoiding generalities and getting down to pertinent particulars. For instance, if a psychologist were allowed to invade the privacy of our examination of conscience and to question us, he would very likely include such details as these:

Do you take the best food at table or do you leave it for others? Do you try to get the newspaper first (if there is a newspaper) or give others this chance? Do you monopolize conversation or show an interest in what others have to say? Do you make it a point to note what pleases others, and are you willing to do that even at the expense of your own whims?

Those are samples of the little things that show who is and who is not selfish. It is interesting to note that our rules or customs usually include such points; and for this reason we have probably come to think of them only in terms of religious perfection. It is enlightening, and perhaps humiliating, to learn that even a materialistic psychologist would examine us on those very points, not to determine whether we are saintly religious, but merely to discover if we are really grown up.

In *Testing the Spirit*,² Father Felix Dussey, C.S.C., rightly insists on the need of a wholehearted spirit of self-sacrifice in the religious life. The life begins with self-oblation, and its true peace is had only by those who continue in this spirit. In my first article on the subject of emotional maturity, I referred to religious who show a marked indecision about their vocation because they seem never to have actually made their decision on the one sound principle, namely, the will of God. Perhaps one reason for this indecision is that such people are not really seeking God but self.

While I was teaching a group of Sisters in summer school, we

²Published by Herder, St. Louis, 1947. See p. 31 for Father Dussey's remarks on self-sacrifice. The second part of this book (pp. 25-98) contains a number of questions designed to help a vocational counselor to judge the emotional qualifications of a candidate for the religious life.

discussed some of the characteristics of emotional maturity. The class agreed that in actual life some of the marks of the truly unselfish person would be the following: a tolerant attitude, courtesy, tact, a ready spirit of co-operation, consideration for the feelings and moods of others.

One thing that all of us should keep in mind is this: a religious gives up the normal consolations of family life. Yet it is doubtful if anyone can entirely divest himself of the fundamental craving for love and attention. Some people do this exteriorly; but usually they suffer much interiorly over it, or the repression does some damage to their personality. Part of the supreme art of living the religious life is to show to others the kindness and sympathy for which they naturally crave without letting one's charity degenerate into sensuous or particular friendships. Each religious community is a family, and the members should be bound together by an affection that is familial. The unselfish person realizes this and is warm and approachable without being soft and sentimental.

Community Responsibility

In speaking of unselfishness, I was thinking primarily in terms of thoughtfulness of others as *individuals*. This is a beautiful character trait, but it is not enough for maturity. The mature person must also be "group conscious," that is, alive to his responsibility to promote the common good. This subject offers religious a vast field for personal examination; for our lives are of necessity *community lives*, and the success or failure of the whole venture depends on the co-operation of each individual. No one can do it all; anyone can spoil it all—at least in some sense.

How can we test ourselves with regard to this sense of personal responsibility in common enterprises? The psychologist, I believe, would examine us on all the community aspects of our lives. He would very likely ask about such small points as this: Do you turn off radiators and lights when they are not needed? And he would put questions of greater moment such as: Do you help to keep certain privileges like the radio, movies, victrola, and so forth, by not abusing them? And he would want to know especially about your public conduct, for example: Do you speak well of your community? Do you act always in such a way that you give no one grounds for thinking ill of your community, your institute, the religious life, the whole Church?

That would be a general formula for the psychologists' questions: the little things, the things of greater moment, the things of tremendous import. Into this general scheme he would insert many other questions besides those I mentioned—for instance: Do you observe library rules so that all have a chance to read the books? Do you enter into special community projects, like helping the missions? When you play games, are you content to work for the team or do you want the spotlight even at the expense of the team?

Very likely we could list pages of pertinent questions, but there is no need of doing that here. Each one who wishes to examine himself on this aspect of maturity can formulate his own questions. The essential point behind all such questions is to determine if the religious realizes that he is a part of a community and that all the interests of that community are his interests. He works with the community at home; he represents the community to outsiders. His lack of co-operation at home can spoil the harmony of common life and dull the effectiveness of the community as an apostolic instrument; his disloyalty or bad example before outsiders can literally bring about a spiritual catastrophe.

While I am on this subject I may as well refer to another article previously published in the REVIEW. Writing about the "Qualities of a Good Moral Guide" (V, pp. 287-88), I described a sort of professional loyalty that should characterize all counselors. The example cited was that of a priest who might have to correct the erroneous conscience of a child. The priest might find that the error arose from wrong advice by the child's mother or teacher; but in correcting the error he should try as much as possible not to undermine the child's confidence in his mother or teacher. It is a delicate problem, but it can be solved by one who is conscious of the fact that all the child's counselors must work together. Many such delicate problems occur in our lives. For example, a teacher may make a mistake, and the case may be referred to the principal. The principal must do justice to the students; but if at all possible both principal and teacher should act in such a way that the proper relationship between teacher and class is not harmed. This is not merely to save the personal feelings of the teacher, but principally for the good of the class and of the entire school.

Superiors can do much to foster the sense of community responsibility in their subjects, especially by keeping them well-informed about community affairs and projects. Some superiors seem to think

that they are the "official worriers" for the community; and they tell their communities little or nothing about business plans and such things. Everything is a solemn secret, even the name of the next retreat director. It is true, of course, that some things must be kept secret; but exaggerated secretiveness is hardly calculated to foster a personal community interest in the individual members. When treated as children, they are quite apt to react as children.

Temperate Emotional Reactions

Emotions are a part of human life. Granted an appropriate stimulus, there ought to be some spontaneous emotional reaction: for instance, the sight of sorrow should provoke sympathy, the perception of kindness should prompt gratitude, the perception of imminent danger should stimulate fear, and so forth. Such reactions are normal. Some men seem to have such dominating control over their emotions that they either do not react to normal stimuli or they repress the reaction so swiftly that it is perceptible to none save themselves. This is not necessarily virtue, not necessarily true maturity; on the contrary, it may be quite inhuman. The "poker face" is neither a psychological nor an ascetical ideal. Our Lord certainly showed emotional reactions—fear, pity, joy, and so forth—although He was capable, if He so wished, of repressing even the slightest reaction.

True maturity, therefore, consists in responding properly and temperately to emotional stimuli. To show no emotion is inhuman; to react with undue vehemence is immature. Calm anger may be justified both morally and psychologically; a wild outburst is never the proper reaction. Hearty laughter may be the adult reaction to a humorous situation or anecdote, but hysterical giggling and wild guffaws are signs of immaturity. Both adult and child may feel fear; and both may and should run away from danger when there is no reason for facing it. But when duty calls, the true adult will control his fear and face the danger.

Psychologically, the specific difference between adult and childish emotional reactions lies in *control*. The adult reaction is held to moderation; the childish response is an explosive outburst. The problem of maturity is to acquire such control of the emotions that undesirable ones are eliminated or calmly repressed as much as possible and desirable ones are used with moderation. For example, although the kind of love that leads to marriage is good in itself, it is

undesirable for religious; hence situations that would foster it should be quietly avoided. On the other hand, a tender love of God, provided it has real spiritual substance, is desirable and is to be cultivated. And so it is with many other emotions: sorrow for sin, sympathy with Our Lord, affection for our friends—all such things can help greatly in the religious life; and the mature attitude towards them should be one of reasonable use.

As I suggested in the previous article, it would be easy to cull the psychological literature for questions to bring out the negative side, and this is particularly true of emotional control. For example, here are some of the negatives: Do you easily become fretful? Are you impatient to carry out your impulses? Do you explode over a tiny offence? Are you a victim of moods—up today and down tomorrow? Do you nurse injured feelings for a long time? Are you disturbed frequently by haunting fears? Do you indulge in terrific weeping spells? Do you "sulk in your tent"? Do you look upon yourself as a martyr, or the victim of misunderstanding and injustice? Do you easily grow hilarious?

The purpose of these and similar questions is clear. If reactions such as those just mentioned are *characteristic* of a person, he is immature. On the other hand, if he usually manifests poise, if he readily adjusts himself interiorly to emotionally stimulating situations—he is an adult.

We can conclude this section by quoting the description of adult emotional control given by Father Raphael McCarthy, S.J., in *Safeguarding Mental Health*:

The management of one's emotions demands various kinds of repressions. It means that a man responds with the emotion that is justified by the circumstances: he does not allow himself to become passionate over minor provocations and he ceases to be excited when the cause of his emotion is passed. Self-government implies, also, that a man can moderate his affective reactions; he can make partial responses, so that he can feel fear without being thrown into panic, he is not swept into a towering rage by trifling oppositions, nor does he bellow when his hat is blown off by the wind. He can, moreover, check the physical expression of his emotion so that he does not strike out like an imbecile when he is angered, or dash away like a terrified child when he is frightened.⁸

Attitude on Sex

There is, at least in many instances, a rather close connection between one's general emotional control and one's attitude on sex.

⁸Published by Bruce, Milwaukee, 1937. See p. 287 for the text quoted here. The book gives a clear portrait of the ordinary emotional difficulties and helpful suggestions for controlling emotions.

This will be clear, I think, if we consider briefly what should be the mature attitude on sex.

The adult should be well-informed about the purpose of sex and the meaning of chastity. Not that he needs to know everything about sex; for there are some aspects of sex that are definitely pathological and that need be known only by experts. But an adult should know the normal phenomena pertaining to the psychology and physiology of sex, and the moral and ascetical principles that apply to the sexual sphere. Without such correct knowledge he is apt to experience the adolescent's embarrassment in the presence of others, as well as a curiosity that easily becomes morbid. Moreover, without such knowledge, he is unable to make a correct estimate of his own reactions to persons and situations, and this may lead to regrettable imprudences, to extreme sensitivity, and to scrupulosity. He comes to fear sin everywhere because he really does not know what sin is; and he cannot cope quietly with temptation because he does not know clearly what is expected of him. Ignorance and anxiety in a matter so fundamental and important as sex are almost certain to have an unwholesome effect on one's personality and to hinder the full development of the other characteristics of maturity.

Profiting by Criticism

"Are you sincerely grateful to those who point out your faults to you?" I was more than a little startled when I read that question in a maturity test drawn up by a man who, I feel sure, has little or no appreciation of Catholic asceticism. He was thinking only in terms of sound psychology: yet he included in his test a quality which we are apt to look for only in the saints.

Let us consider this in terms of our own experience in the religious life. Spiritual directors often tell religious that they should be *patient* when others point out their faults; in fact, it is generally said that religious should be *willing* to have their faults pointed out by others. And at times the directors do speak of gratitude; but my impression is that, when there is question of religious of only ordinary virtue, the directors tell them to be grateful to God. They scarcely dare to counsel gratitude to the critic; rather, they seem content with hoping that criticism will not be the occasion of angry outbursts or of long-continued grudges. But the psychologist unhesitatingly demands gratitude to the critic; the psychologist dares to enter where the spiritual director fears to tread.

Perhaps I have underestimated the virtue of religious and have made the picture too black. Yet, if superiors, spiritual directors, and critics could all pool their experiences and thus determine the average reaction of religious when corrected, I wonder what the result would be. Would it be that correction is the cause of an angry outburst? or of sullen silence? or of tears over the "evident injustice"? or of a defiant mind-your-own-business attitude? Would it be that correction is generally answered with a "Why-don't-you-say-something-to-the-other-fellow?" Or would it be that correction is usually received with quiet resignation? or with depressed spirits but an honest attempt to be grateful to God "for the humiliation"? or with a certain eagerness to know the truth and with gratitude towards the one who had the courage to point it out?

Some moral theologians use an expression that is in remarkable agreement with the question put by the psychologist. They refer to fraternal correction as a "spiritual almsgiving." The implication, of course, is that the critic is doing one a favor and is deserving of thanks. And obviously, anyone who realizes that it is really good for him to know his faults, should be grateful to the person who helps him in this regard. Hence, it seems that what the psychologists call maturity in this matter is actually the ability to appreciate true values; one realizes the utility of knowing one's own faults and the difficulty usually experienced by those who have to point them out.

Are we therefore childish when we resent criticism? It seems that usually we are; yet there are some special factors that may make a difference. For instance, some offer criticism in an offensive manner; others offer it through spite and without sincerity. And of course there are those people who have so cultivated the art of fault-finding that they see faults where there are none. Even in cases like these the adult should receive criticism with composure; but there seems to be little need for gratitude.

While I am on the subject of profiting by criticism, I might mention that an adult, even when grateful to his critic, should receive the criticism intelligently. Whether it be a criticism of one's character, of one's writings, or of anything else, it should be weighed carefully before it is followed.

Facing Reality

Reality is life, the whole of life; but when psychologists speak of facing reality they seem to think particularly in terms of one's

capacity for attempting what is difficult and for adjusting oneself to painful situations. Speaking of men who shrink from reality or are broken by reality, they give such examples as these: patients who love the hospital because it affords them loving attention and dependence and shelters them from the burdens of work and responsibility; men who go along nicely in a subordinate position but break when they receive a promotion; men who can live a quiet life but break when they must be active; men who thrive on activity but cannot stand the monotony of a quiet life; men who overindulge in recreation; men who avoid the realities of life by taking to alcohol; the wife who runs to her mother at the first sign of trouble or responsibility in marriage.

Little test questions sometimes used to determine whether one has the adult ability to face reality might run somewhat like this: When you are given a job that you are afraid of or dislike, do you try to get out of it either openly or by excuses that you know are not valid? Do you get upset or go to pieces when faced with a new situation that will force you out of a rut? Are you given to day-dreaming? When you fail, do you justify yourself by a lame excuse or do you admit the failure and try again? Do you find that you are wasting more and more time, finding many useless things to do, before you settle down to the real work of the day? Do you dread responsibility and try to evade it? Do you neglect the present by thinking and talking in terms of your glorious past or by boasting of your glorious future?

For us religious, reality is to a great extent the duty of the moment. Disagreeable or not, that duty is God's will—and that is the supreme test of reality. Yet we do have an amazing power of dodging, consciously or unconsciously, the disagreeable tasks. One religious neglects his studies to engage, as he says, in "works of the apostolate." Another accomplishes the same result with equal ingenuity by deciding that "he has no head for books," but he can fit himself for his future work by playing games, making gadgets, and so forth. And still another shirks the monotony of prayer and study with the consoling observation that he was "cut out for the active life."

Failure and disappointment are among the hard realities of life. The adult is expected to face them with composure when they threaten and to adjust himself quietly to them when they occur. Yet is it not true that all too many religious have been broken and soured

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by such things? Do we not see, at least occasionally, a religious still comparatively young, yet useless for further work in the cause of Christ because he has been denied the fulfillment of some ambition?

Here is a problem that I believe is not uncommon among us. As we move on through our years of training we note a great desire for accomplishment, yet on the other hand a great fear to undertake the very things we so much desire. We feel a dread of responsibility, which, if fostered, can ruin our whole lives. I know of one sound defense against this: namely, to make up one's mind to try anything that is assigned by superiors and never to try to avoid it unless there is some really good reason for asking the superior to reconsider the matter. A religious who begins to yield to such fears may soon find that his self-confidence is utterly destroyed.

We can conclude this point by referring for a moment to the life of Our Lord. From the first moment of His life He was conscious of two tremendous future events: the Cross and the Resurrection; and the actual living of His life—as far as the records show—presents a similar pattern: failure and success, pain and joy, the bitter and the sweet. In His life too were the security of obeying and the responsibility of commanding, the doing of little things and the accomplishing of great things, the quiet hidden life and the bustling active life. It is a complex pattern; yet through it all runs a wonderfully simplifying theme—it was all His Father's will. The same pattern runs through our lives, and the best tonic for fear and disappointment is the abiding consciousness of God's loving providence. One who has this consciousness, who is able to see the hand of God and the plan of God in all the events of his life, is scarcely in danger of becoming emotionally unstable; he is admirably mature.

THE CHRISTIAN ADULT

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character.

—PIUS XI, *Christian Education of Youth*

Thanksgiving After Holy Communion

Clarence McAuliffe, S.J.

THE decree, *Sacra tridentina synodus*, issued by the Congregation of the Council on December 20, 1905, and approved by Pius X, promulgated frequent and even daily Communion. Among the conditions for daily Communion the decree includes a "careful preparation" (*sedula praeparatio*) for the Sacrament and a "fitting thanksgiving" (*congrua gratiarum actio*). Nothing more specific can be found in this decree. No definite time for the continuance of thanksgiving is mentioned. No precise manner of making thanksgiving is recommended. The decree simply states that thanksgiving should be "fitting" or "suitable" or "appropriate."

With regard to time-extension, however, we know that a thanksgiving is "fitting" when it continues as long as Christ remains present within us. Indeed, thanksgiving may be aptly described as a reverent attention paid to Our Lord during the time that He abides within a person after the reception of Holy Communion. In other words, thanksgiving should continue until the sacred species are corrupted, for with their corruption the Savior ceases to be present. Since this time cannot be determined with mathematical precision and will vary with different persons according to their health and other conditions, catechisms and theologians have laid it down as a practical norm that thanksgiving should be made for about a quarter of an hour. In practice, therefore, one who devotes about fifteen minutes to thanksgiving is carrying out the spirit of the papal decree.

It is an objective fact that priests and religious in general do make a quarter of an hour of thanksgiving after Holy Communion. It is possible, however, that all may not be aware of certain dogmatic reasons why thanksgiving should continue for this length of time. Once informed of these reasons they may be prompted to make their thanksgiving with greater devotion. They will also be able to transmit these theological principles to others and thus to counteract the widespread neglect of adequate thanksgiving so noticeable among lay Catholics today.

The first reason for making a thanksgiving of about fifteen min-

utes springs from our faith in the Real Presence and may be called a reason of courtesy or propriety. If a bishop visits a convent, he receives not only a warm welcome, but also assiduous attention as long as he chooses to remain. All the Sisters meet him. As many as possible remain in his presence. He is the focal point of the eyes and ears of all. He may not have any favor to bestow, but he receives the same marks of respect anyhow. His dignity as a successor of the twelve apostles demands courteous consideration and his visit to the convent is itself a benefit. Politeness, attention, utmost hospitality are marks of appreciation for this benefit. Their omission would be a courtesy.

The application of this example to Holy Communion is obvious. In Holy Communion we receive Christ Himself. He comes to visit us. He is present in His entirety with His divine nature and His human nature, both body and soul. He is identically the same Christ as He is at this very moment in heaven. He remains within us until the sacred species are corrupted. He merits the same attention that we would infallibly bestow upon Him were He to knock upon our door with the sacramental veils removed and His own lineaments manifested to us. Hence mere civility should urge the recipient of Holy Communion to make a suitable thanksgiving. To fail in this is thoughtlessly to ignore Christ.

But other dogmatic reasons should prompt communicants to make the recommended thanksgiving. All the sacraments confer sanctifying grace automatically, but it is quite probable that Holy Communion has in Itself the power to impart more sanctifying grace than any other sacrament. Let us suppose, for instance, that one person is about to receive confirmation; another, Holy Communion. Both persons have exactly the same amount of sanctifying grace and both have the same proximate preparation. In this case, it is quite probable that the communicant receives more sanctifying grace automatically than the person confirmed. This is the more remarkable when we reflect that confirmation can never be received again during an entire lifetime; whereas Holy Communion may be received every day. The same is true even of the sacrament of orders as compared with Holy Communion. Ineffable, indeed, are the powers to consecrate, to offer the Mass, and to forgive sins, powers that are conferred upon the priest by the sacrament of orders. Nevertheless, it is quite likely that even this sacrament, despite the exalted dignity it bestows and despite the fact that it, too, can never be received a

second time, does not of itself transmit as much sanctifying grace as does a single Holy Communion. In other words, Holy Communion is not only a gift. It is a very special gift because of this singular sanctifying power. Such a gift merits an appropriate thanksgiving immediately after its reception.

Moreover, in connection with the efficacy of Holy Communion to bestow sanctifying grace, another quite solid theological opinion deserves our attention. It is "very probable" (*valde probabile*), according to the eminent Jesuit theologian Francis Suarez and others, that Holy Communion does not terminate Its spontaneous production of sanctifying grace as soon as the Sacred Host has been swallowed. This effect ceases only if the communicant fails to make any further acts of virtue after receiving Communion; in other words, if he does not make any thanksgiving at all. If, on the other hand, the communicant after swallowing the Host continues to pray or, at least, to try to pray or to be attentive to Christ, then according to this well-founded opinion he keeps receiving sanctifying grace automatically as long as Christ remains present within him. This is, indeed, a cogent reason for making a thanksgiving of a quarter of an hour. Excepting our Lord's own sacred humanity and the *lumen gloriae* bestowed on the beatified in heaven, sanctifying grace is the most precious of God's creations. It is a true, though remote, sharing in the nature of God Himself. The faintest tint of it is worth more than all the goods of this world. Christ wishes to increase automatically this inestimable treasure during the entire period of thanksgiving after Communion. He is not idle while He remains present within us. The communicant who omits or curtails his thanksgiving deprives himself of a portion of that sanctifying grace which should be his.

It is evident that the communicant for another reason also fails to gain a considerable amount of sanctifying grace by neglecting or shortening his thanksgiving. He is already in the state of grace when he receives Holy Communion. Every prayer said or act of virtue performed freely with an habitual intention while a person is in this state merits an increase of sanctifying grace because of his own efforts (*ex opere operantis*). It is evident, therefore, that the communicant who makes a thanksgiving for fifteen minutes obtains more sanctifying grace also on this score.

Again, it is certain that Holy Communion confers on the recipient a title to actual graces. It is also certain that these actual graces

come automatically from the Sacrament. Moreover, it is beyond question that these actual graces aim directly at producing acts of love for God and, secondarily for our fellow men. An intimate link exists between the meditation on the Kingdom of Christ, as given by St. Ignatius in his book on the Spiritual Exercises, and the reception of Holy Communion. The object of this meditation is to stir up the retreatant to enthusiasm and love for Christ. This is also the primary and direct object of the actual graces spontaneously arising from Holy Communion.

We are, then, confronted with this question. Precisely when do these actual graces come from Holy Communion and how long do they continue to come? The answer is not certain, but some eminent theologians, such as Van Noort, maintain that these actual graces are showered upon the communicant, *only during the time that Christ remains corporally present within him after Communion*. As soon as the corruption of the species brings it about that Our Lord is no longer present within him, no further actual graces inciting him directly to love for God and his neighbor will visit the communicant from that particular Holy Communion. According to this opinion, therefore, the recipient must co-operate with these graces during the time of thanksgiving. When that time has expired, they are irreversibly lost. If this opinion be true, it is clear how important is the quarter of an hour of thanksgiving. Failure to co-operate with these graces during that time may possibly explain why some communicants do not seem to grow in love for God and their neighbor even though they approach the Holy Table quite often. Something may be awry with their thanksgiving. Every worthy Communion undoubtedly increases the recipient's store of sanctifying grace, but an energetic love for God and our neighbor does not depend upon this but upon our co-operation with the actual graces that well up spontaneously during the fleeting moments of thanksgiving.

This point is of special importance today. Ours is the age of Catholic Action. God is working mightily not only in the souls of priests and religious but also in those of numerous lay people to win their active co-operation in apostolic works inaugurated and directed by the hierarchy. This laudable vitality is manifested at sodality conventions, in the Rural Life Movement and the Liturgical Movement, in street-preaching by laymen in some of our larger cities, and in the founding of new publications, such as the magazines *Integrity*, *Today*, and *Concord*, all edited by the laity. Such activity has the

blessing of the sovereign pontiff. But all this spiritual work requires a burning love for God and one's fellow men in its participants. Graces to obtain and increase this love may be acquired in a variety of ways, but the frequent reception of Holy Communion is the most efficacious way. Graces from this Sacrament come spontaneously and generously. Their precise purpose is to activate love for God and one's neighbor. If neglected during the period of thanksgiving, they are probably lost forever. Hence more recruits would probably join the lay apostolate if more of our people made an adequate thanksgiving after Communion. Those who are already engaged in this apostolic activity would be spurred on to more strenuous efforts by reverent thanksgivings.

Moreover, an additional effect of Holy Communion depends for its realization upon the co-operation of the recipient with the actual graces bestowed during the time of thanksgiving. It is certain that Holy Communion worthily received has a two-fold effect upon the body. First, the communicant is gifted with a fresh title to a glorious resurrection of his body. Second, the fires of his unruly passions are mitigated. The first effect, the new claim to a glorious bodily resurrection, does not seem to depend upon a thanksgiving after Communion but only upon a worthy reception of the Sacrament. But this does not hold for the second effect, the lessening of concupiscence in general and of the sexual appetite in particular.

Although all theologians admit that this effect follows from Holy Communion, they are not agreed as to the *manner* in which it is brought about. According to the more common opinion, which seems to be that of St. Thomas, the irrational passions of the body are influenced by Holy Communion only *indirectly*. Body and soul are united most intimately. All our actions, even our thoughts, require the co-operation of both. Any action directly affecting the soul elicits an immediate reaction in the body and vice versa. During the period of thanksgiving various stimuli of a supernatural kind (we call them actual graces) work directly upon the soul. They are the handiwork, the touch of God Himself. If the recipient by his acts of free will co-operates with these stimuli, he will make vital supernatural acts, such as acts of love for God. Because of the close partnership of body and soul, it follows as a psychological necessity that the communicant will have a greater abhorrence of sinful passions and a firmer control of them, since his co-operation with the actual graces of Communion has strengthened his love for God. This

does not mean that the daily communicant will be freed from temptations of the flesh or of any other passion. It does not mean that the communicant will necessarily have fewer temptations of this kind. As a matter of fact, because of changes in his external circumstances or of variations of his bodily condition or of diabolic temptations, he might possibly have more. But growth in love for God necessarily implies a firmer *restraint* upon these impulses which prompt us to offend God. This actual growth in love for God depends, as we have seen, partly upon our use of the actual graces that prod the soul during the period of thanksgiving after Holy Communion. Even a few moments of thanksgiving will confer an improved control over the disordered inclinations of the body. A full period of thanksgiving will confer this effect in a much higher degree.

Another precious effect of Communion also relies on an adequate thanksgiving for its more copious reception. Holy Communion removes some of our venial sins automatically. This means that if a communicant has a general disaffection for all his venial sins, some of them at least are immediately deleted at the very moment of a worthy reception of Communion. But as we saw earlier in this paper, sanctifying grace will continue to come spontaneously to a communicant during the time of thanksgiving if he makes an effort to pray. It is a certain teaching of theology that every infusion of sanctifying grace blots out some venial sin, provided that we do not cherish any deliberate affection for the sin. It is clear, therefore, that the communicant who makes the recommended thanksgiving succeeds in deleting much more venial sin than another who curtails his thanksgiving or omits it entirely. When we consider the vast number of at least semi-deliberate venial sins of which we are guilty every day, we can appreciate better the value of this effect of Holy Communion.

Finally, it is worth noting that theologians quite commonly teach that the petitions we direct to the Savior during the time of thanksgiving have a special efficacy. The eminent canonist, Father Felix Cappello, says there is no doubt that such is the case. Our prayerful requests are never ignored by God at any time, but it seems only reasonable to suppose that they are heeded with special attention when the God-man, the universal Mediator, dwells within us with His sacred humanity. The period of thanksgiving after Communion is the most suitable time to obtain the many favors we seek for ourselves and others.

It is not our purpose here to explain how we should make our thanksgiving after Holy Communion. No doubt we are often-times dissatisfied with our thanksgivings. We always spend the assigned time, but our minds are elsewhere despite our good intentions. When this occurs we might remember the consoling words of the theologian Lercher, who makes this comment for the benefit of those who are inculpably distracted after Holy Communion: "They should trust that the Lord in His goodness will bestow His grace upon them at an opportune time because of the Holy Communion which they have received."

Gifts to Religious

Adam C. Ellis, S.J.

III. Personal Versus Community Property

BEFORE taking up the practical aspect of questions regarding gifts to religious, there is one problem which remains to be solved. That is the problem of determining whether gifts received by a religious are intended for him personally (*intuitu personae*) or for his community (*intuitu religionis*). Since the foundation of the problem is contained in canon 580, a careful study of that canon will help us to solve it.

Canon 580. § 1. All those who have made profession of simple vows, whether perpetual or temporary, except the constitutions declare otherwise, retain the proprietorship of their property and the capacity to acquire other property, while safeguarding the prescriptions of canon 569.

§ 2. But whatever the religious acquires by his own industry or in respect of his institute, belongs to the institute.

1. *All those who have made profession of simple vows.* In this matter there is no difference between members of an order and of a congregation, between the professed of temporary vows and the professed of perpetual vows. The professed of simple vows *in an order* in which they are to take solemn vows at a prescribed time differ from the professed of a congregation, not in regard to the capacity to acquire or retain property, of which there is question here, but only in regard to their capacity of giving away their property (see canon 581, § 1).

2. *Retain the proprietorship of their property.* What is meant by proprietorship? For practical purposes, it means ownership. Perfect ownership includes four things:

- 1) the *legal title*, which is sometimes called *bare ownership*;
- 2) the *use* of the property owned, i. e., the right to employ it as one wishes without destroying its substance;
- 3) the *enjoyment* of the property, i. e., the right to the natural and civil fruits or income of the property. This is also called the *usufruct*;
- 4) the *disposal* or right to sell, change, to give away, or to destroy the property in question.

A religious who takes a simple vow of poverty keeps the ownership of all goods he possessed at the time he took his vows. However, he is deprived of the right to use and enjoy his property by canon 569 and of the right to give it away by canon 583. Hence canon 580 merely allows the religious the right to retain the *bare ownership* of his property. It follows therefore that, if a religious professed of the simple vow of poverty should die without a will, his property would pass, not to his institute, but to his heirs *ab intestato*.

3. *And the capacity to acquire other property.* This capacity granted by the common law is unlimited. A religious may acquire any kind of goods, movable or immovable, fruitful or otherwise, by way of inheritance, donation, contract, and so forth. He may acquire either for himself or for others. It is well to note here that there is question of *capacity* to acquire and, consequently, of the *validity* of the acquisition. The *lawfulness* of the acquisition is another question, which we shall discuss in our final article under the heading of permissions needed to accept gifts.

What therefore, does the religious acquire for himself? A religious acquires for himself whatever is certainly intended for him as a *personal gift*, i.e., it is given to him, not because he is a religious, but because he is a private person without consideration of his religious state. A religious with a simple vow of poverty, therefore, can exercise this right to acquire new property whenever he receives property duly conveyed to him by will or legacy, by donation or personal gift.

A religious also acquires for himself whatever comes to him from the *nature of things*, such as additions to his capital by natural accession or by any other title of ownership. Thus a religious actually

acquires the *income* from his property—interest, rents, and the like—but since his capacity to acquire is subject to the positive provisions of canon 569, he may *not retain* his income for *his own use*. He may determine that the income of his property is to be added to his capital, since by so doing he is not actually using it for himself but preserving it for the beneficiary of his last will and testament.

When a religious receives a bequest by way of inheritance or legacy from parents, relatives, and personal friends, the presumption must always be that such bequests were intended to increase the capital or patrimony of the religious. In other words they were given to him in view of his private personality. This presumption, however, admits of proof to the contrary; and if it can be proved that the inheritance, legacy, or gift was made in favor of the religious inasmuch as he is a religious, then he acquires it, not for himself, but for his institute.

4. *Except the constitutions declare otherwise.* Before the Code of Canon Law went into effect in 1918, some older constitutions approved by the Holy See either took away entirely from the professed of simple vows the capacity to own or to acquire property, or they limited that capacity. Constitutions which retained these provisions after being revised and approved in conformity with the Code are not contrary to the canon, since it provides expressly for such contrary provisions.

By way of example we quote the following article from the constitutions of a congregation of priests approved originally about 1850, and retained in the revised edition after the Code:

Inheritances, legacies, and donations of a similar kind which a professed member of our congregation acquires, he acquires for the congregation, if they come from outsiders. If, however, they come from relatives by blood or marriage, they belong to the patrimony of the religious, and he may retain the bare ownership after he has abdicated the use, usufruct, and the administration according to common law.

In this case the capacity to acquire property is limited by the constitutions to inheritances, legacies, and donations received from relatives by blood or marriage. All property from other sources the religious acquires for his congregation.

As a matter of fact, however, limitations of this kind are rarely found in the constitutions of religious congregations of Brothers and Sisters. Practically all constitutions of congregations with simple vows begin the chapter on the vow of poverty with some such statement as the following:

By the simple vow of poverty the religious give up the right of disposing law-

fully of any temporal thing having a money value without permission from the legitimate superior; but they retain the ownership of their property and of anything they may acquire by inheritance or any other lawful title. They are forbidden, however, to make over their property as a free gift.

After a similar statement of the common law as given above, some constitutions add a paragraph stating that a religious is not allowed to receive (small) gifts for himself but only for the community. We quote here some examples taken from constitutions approved by the Holy See:

The Sisters shall not ask, either directly or indirectly, the least thing from any person whatsoever outside the society, without the permission of the superior; likewise, anything that shall be spontaneously offered to them may not be accepted by them, without its being placed in the hands of the superior. [Approved 1923.]

Likewise, whatever is given the Sisters by their relatives shall be accepted as community goods. The superiorress, however, for as long as she thinks fit, may grant the use of the goods to the Sisters for whom they were given. [Approved 1939.]

The Sisters shall not receive anything from relatives or friends without the permission of the superior. And whatever they receive they must present to her that she may dispose of it for the good of the community. [Approved 1931.]

Let no Sister presume to accept anything from her relatives or others, or dispose of what was given her for her use Nevertheless, she may with the permission of the mother receive what is offered her, not for herself in particular, but for the community; and she may with the same permission dispose of a trifle. [Approved 1933.]

If presents are given to them they will be accepted in a spirit of poverty and given to the superior, who will dispose of them as she judges best in Our Lord. [Approved 1928.]

The Sisters shall never without the permission of the superior ask for anything outside the institute; and what is spontaneously offered they shall leave to the disposal of the superior. [Approved 1923.]

Such limitations can refer only to small gifts which the donor does not intend should be added to the patrimony of the religious. This is obvious since in all the constitutions quoted above, a preceding article states positively that the religious retains the ownership of their property with the capacity to acquire more property.

5. *Whatever the religious acquires by his own industry or in respect of his institute, belongs to the institute.* Here we have two limitations placed on the capacity of the religious to acquire property for himself.

(a) *Whatever the religious acquires by his own industry.* The term *industry* is used here in a very general sense to include any kind of manual or mental or spiritual labor. Since what is given in recompense for services rendered, such as preaching, teaching, nursing,

and so forth does not come under the heading of *gifts*, we need say nothing more about such recompenses.

(b) *In respect of his institute.* Gifts to a religious may be given to him for his institute in two ways: the donor may either state explicitly that his gift is intended to foster the good works of the institute, or he may present an individual religious with a donation because of the veneration and respect which he has for these religious in general.

The phrase "in respect to his institute" is sometimes practically paraphrased as, "inasmuch as he is a religious." This means that when a donation is made to Brother Pius, it is given to him because he is a member of a religious community; and it is not given to him personally, or because he is John Jones. The clause, therefore, "inasmuch as he is a religious," means that the motive of the gift is the *religious status* of the recipient. Thus all gifts and donations which a religious may receive by way of gratitude or appreciation for services rendered are given in favor of the institute through which the individual religious has been able to serve. At least this is the more common motive, but it may be that in a definite case the opposite is made clear by the donor.

By way of example we may take the case of a Sister, a member of an institute which cares for the sick in their homes. She receives either from her patient or from the patient's parents a legacy in recognition of services rendered. This legacy by no means belongs to the Sister, nor can it serve to increase her patrimony; for either it is the fruit of her labor and then it is due to the institute, or it has been acquired on the occasion of service rendered by her community through her (*intuitu societatis*). It is evident that if this Sister had not been sent by the congregation to care for that sick person, she would never have received that legacy.

However, it is possible that the will of the donor is so *clear* and *precise* that one cannot argue about it in order to claim the gift for the institute. *The will of the donor must be respected*; and if he intends the gift for a Sister who has nursed him, excluding all participation of the institute from such a gift, this gift must be added to the patrimony of the Sister. But since the presumption is in favor of the institute, it is necessary that the will of the donor or testator should be so *clear and precise* that it excludes all reasonable interpretation to the contrary.

Small Gifts to Religious

Canon 580 obviously applies to large gifts of money or property which come to religious by way of inheritance, legacy, and so forth. In practical life, however, religious also receive small gifts of money or goods on various occasions, such as feast days, birthdays, jubilees, Christmas, Thanksgiving, and so forth, or on the occasion of visits from relatives or friends. To whom do these small gifts belong, to the religious or to the community? We suppose that such gifts are not intended for a determined purpose such as the missions, or to supply books or free lunches to poor children, and so forth. Such conditioned gifts will be considered in detail in our next article.

Relatives and friends who present these small gifts to religious ordinarily do not intend that they should be added to the patrimony of the religious. Either they wish the religious to employ these gifts for any purpose he may please, or they intend them for the *personal use* of the religious.

In the first case, it is obvious that, as far as the donor is concerned, the small amount of money or the article in question which constitutes the gift is left to the disposal of the religious. May he add it to his patrimony? May he use it for himself? May he spend or give it away with the permission of his superior?

Absolutely speaking, the religious may add this gift to his patrimony since it is a personal gift. In that case he must give it into the custody of his administrator. He may not use or dispose of it himself. Ordinarily, however, a religious renounces such small personal gifts in favor of his community *precisely because they are small* and not worth the bother they would cause to the administrator. The religious may not habitually use such small gifts for himself, even with the permission of the superior, since such personal use is forbidden him by canon 569 and by the law of common life. He may spend such a small amount of money or give it away with the permission of the superior, provided that he accepted it for the community.

In the second case, the relative or friend who proffers the gift intends that the religious *use it for himself*. Presuming that the relative or friend is a Catholic, he will have at least a vague idea of the fact that the religious is limited by his vow of poverty and by the rules and constitutions of his institute in this matter of receiving gifts. Hence his desire that the religious use the gift for himself will be tempered by these known restrictions. As a matter of law the reli-

gious is not allowed to use any portion of his *personal* property for his own benefit. This is clear from the sources of canon 569, § 1, all of which contain the following article:

The professed of simple vows retain the bare ownership, as it is called, of their property; but the administration, spending of income, and use of their property is absolutely forbidden to them. Hence before profession they must cede, even privately, the administration, usufruct, and use to whomsoever they please, even to their own institute, should they freely choose to do so.

That these same provisions of canon 569 apply to *small gifts also*, is clear from an answer given by the Sacred Congregation of Religious on January 27, 1919, in the case of a novice about to take his vows. The question asked was the following:

May a professed religious retain the bare ownership of goods he possessed before profession in the case of movable goods, e. g., a small amount of money serving his daily needs, books, watches, and other such articles destined for immediate personal use of the religious, or are such things to be considered as tacitly given to the community by reason of the profession itself?

The answer read:

In the affirmative to the first part; likewise in the affirmative to the second part unless the religious *before profession expressly declared* that he wished to retain the ownership of these movable goods. In this case, should it arise, he must dispose of all these goods according to the norm laid down for immovable goods, and in conformity with perfect common life he may not employ them for his own personal use.

This answer given privately to the superior of a congregation with simple vows was never made public and consequently is binding only upon the person who received it. However, even such private answers give us an indication of the mind of the Church and they may safely be followed in similar cases.

Under the circumstances explained above the relative or friend should be willing to have the religious accept his gift for the *community* so that he may share in it as a member of the community. The superior may even allow the religious to use the gift for his own needs, since it is now community property, though the superior is not obliged to do this.

An example may help us to understand more clearly the doctrine laid down above regarding small gifts. Sister Patricia's mother gives her ten dollars without saying anything about the use to be made of the gift. Is this to be considered a gift for herself (*intuitu personae*), or for her community (*intuitu religionis*)? We can answer this question only by interpreting the mind of the donor. If the mother does wish it to be *intuitu personae* in the technical sense, then Sister Patricia must either add it to her patrimony or, since it is

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a small sum, she may with the permission of the superior give it to her community or to someone else.¹ The only money which she could be allowed to use for herself would be money which belongs to the community.

Obviously, those who make such small gifts to religious do not wish that this money be added to their patrimony. Nor do they ordinarily wish that the money simply be given away. They generally wish that the religious be able to make some use of the money within the scope of the constitutions. Therefore, it seems that the only reasonable interpretation of such gifts is that they are made to the religious *intuitu religionis*; for this is the only kind of gift that will accomplish the desired result.

In a word, in accepting the gift Sister Patricia accepts it for the community and shares in it as a member of the community. In case of need, however, she may ask the superior's permission to spend it for this or that, or to give it to this or that person or cause; and the superior may grant such permissions as long as they are not violations of common life. The superior, however, is not obliged to grant such permissions.

The same solution should be given, it seems to us, when the donor says, "This is for you"; or, "Get something for yourself with this." The obvious intention is to benefit the particular religious in so far as that is compatible with the constitutions. It is only gifts *intuitu religionis* that can accomplish this result.

The general rule in regard to small gifts, therefore, is that they go to the community and that the religious shares in them as a member of the community. Such was the opinion of commentators before the Code, and not a few congregations have a regulation to this effect either in their constitutions or in their custom book (cf. constitutions quoted on page 82). Since the Code has made no change in this matter, it is a safe opinion to follow in practice and the only one which seems to avoid all difficulty.

¹For a fuller explanation of this point, see the first article of this series, "The Simple Vow of Poverty," VI (1947), 79.

Thoughts on Obedience

Edward J. Carney, O.S.F.S.

THE practice of religious obedience is not easy. The difficulties in this vow may have their origin in the person of the superior and in that of the subject. For the purpose of discussion let us confine ourselves to religious congregations of women and consider both the difficulties that may arise from defects or shortcomings on the part of the superior and those that may arise from defects or shortcomings on the part of the subject. The same facts and conclusions, however, apply equally to religious communities of men.

One who exercises a charge with a mistaken idea of authority always creates unpleasantness in the community. Authority is never a personal prerogative but something joined to the office of superiority itself and is limited by the constitutions of the religious institute and by definite natural rights of the subjects. It also entails the necessity of making oneself the servant of all. This latter meaning of authority is found in the title assigned to the Holy Father, "The Servant of the Servants of God" (*Servus servorum Dei*). It is also exemplified in the life of Our Lord, who did not hesitate to gird Himself with a towel and wash the feet of His disciples. Therefore, though the right and even the necessity of commanding is bound up in the notion of authority, placing oneself at the disposition of one's subjects is also involved. The superior has the duty of making herself all things to all so as to gain all.

Since authority is not personal but something joined to the office of superiority, at the expiration of the term of office the superior is stripped of all right to command, and she reverts to her former state of subject. Retention of any privileges or exceptions accruing to the former rank points to pride and a misunderstanding of the true nature of religious life. Once out of office, she should be an example of virtue, proving that she herself has learned the lessons of obedience taught to others.

Though spiritual writers use various terms in describing the properties of religious obedience, in some way or other these may all be resolved into an obedience that is blind, prompt, and persevering. Apart from commands that are manifestly sinful, these qualities must characterize the obedience of subjects even if the human weaknesses

of the superior are quite evident. The most perfect model of this obedience is Christ Himself, who willingly submitted to an unjust death coming from the hands of those who were motivated only by hatred, envy, and jealousy. Yet the right to such obedience does not empower the superior to command out of caprice. Superiors are human and have their weaknesses. They are, however, bound by the laws of Christian perfection which require a constant attempt to rid themselves of imperfections. If a superior is given to impatience, to anger, to judging imprudently, or to any other fault, she should strive to correct this defect. She should not be guided by the principle: "Do as I say, and not as I do." Good example is still the best teacher, and a superior zealous in the pursuit of sanctification through personal observance of her rule is a stimulus to her subjects. In general, the superior should be stricter with herself than with others. Her demands on her community should not be greater than the demands she makes on herself under similar circumstances.

Knowledge, humility, and patience are requisite for a superior. It is not necessary that her knowledge be profound, but she should be versed in the duties of the religious life and in their proper interpretation. At the same time she should have some understanding of human nature and realize that the attitude of many religious comes not so much from formal disobedience as from various aspects of fear, which is one of the forces most destructive of religious life. Humility complements knowledge. A proud person always repels others. A proud superior is impossible of approach, for she has raised herself on a pedestal out of sight and reach of her subjects. Humility means being low. A humble superior is with her subjects ministering to them, because she understands that a person in authority is the servant of all the others. Patience is another desirable virtue for superiors, and only those who have exercised authority know how difficult it is to maintain an even keel, a proper equilibrium, amid the many trying circumstances in the life of a superior. Anger and the use of harsh and bitter words in correction rarely achieve any good effect. Sin may be involved on the part of one correcting in such a manner, and certainly the one corrected is alienated. By being patient a superior not only insures her own sanctification, but at the same time wins her subject to the side of obedience.

Subjects also contribute their share to the problem of obedience. Since the most important part of education takes place in the family circle, part of the difficulty experienced in the religious life comes

from previous training received at home. If for eighteen years or more a girl has been granted her own will, she is still going to continue seeking it in the religious life. If a girl comes from a home in which no value is set on punctuality, she is going to find difficulty in giving prompt obedience to the various religious exercises. To deal with such and similar cases requires wisdom and patience on the superior's part, especially since the subject herself may be unaware that her real trouble with obedience comes neither from the superior, nor from the vow, but from seeds planted in her long ago in infancy and childhood.

An unhealthy emotional life with its consequent physical disturbances and worry may also be at the root of the subject's difficulties. The superior is accused of lack of understanding, of lack of sympathy, and whatever else may come to the mind of the complainer. The real answer to the problem lies in the subject's ruling her emotions rather than being ruled by them. If that fails, sometimes a change of environment brings temporary relief to the sufferer. The trouble, of course, will begin over again with the new superior unless the individual takes steps to conquer her emotions.

Pride plays no small part in the difficulty experienced in submitting to obedience. Even though the individual religious may be sincere in her desire to submit to obedience, she is still a child of Adam. She has inherited his nature which has been vitiated by pride, and sooner or later the stirrings of pride will urge to disobedience.

Closely connected with pride is the refusal to sacrifice self. The religious life is one of sacrifice. The more complete the sacrifice, the more perfect the gift to God. The more generously the religious sacrifices herself in observing the demands of obedience, the more perfect she is and the more pleasing to God. At the same time, since such a religious is completely satisfying her duties and adjusting herself to all the demands of the religious life, the happier she is. On the contrary once a Sister counts the cost of sacrifice and begins to give only so much and no more, there is a corresponding lessening of perfection and an increasing discontent and unhappiness. Then every order of the superior, every point of the rule begins to appear unjust or unnecessary.

There are, of course, many other problems that could be discussed both from the standpoint of the superior and from that of the sub-

ject, but they can all be resolved successfully if one keeps in mind that both superior and subject form part of the same religious family, and that both are working toward the sanctification of their own souls and those of the faithful entrusted to them. There will always be difficulties in the religious life. Superiors are not perfect; sometimes they seem to fulfill the Scriptures in being the foolish things of this world chosen by God to confound the wise. On the other hand neither are the subjects perfect; their faults are also many. There is, however, no need of discouragement. Two rocks with rough surfaces when rubbed together become smooth, polished, and in some cases beautiful. The friction between different personalities, for example, those of superior and subject, if accepted from the supernatural viewpoint polishes the spiritual life of both and makes them beautiful in the sight of God. As a family patterned after the Family at Nazareth, let both superior and subject set forth to solve the problems of obedience.

BOOKS AND BOOKLETS

ROME AND THE STUDY OF SCRIPTURE. A collection of papal enactments on the study of Holy Scripture together with decisions of the Biblical Commission. Fourth Edition, revised and enlarged. 138 pp.—THE MASS YEAR. By Placidus Kempf, O.S.B. A daily Mass guide (ordo) for 1948 with liturgical reflections on some of the Epistles. 122 pp. 30 cents.—*The Grail, St. Meinrad, Indiana.*

THE HEART OF THE TABERNACLE (The Heart Series). By Francis P. Donnelly, S.J. A devotional booklet intended for visits to the Blessed Sacrament, actual or prospective. 71 pp. *The Sentinel Press, New York.*

FIVE CATHOLIC HOUR ADDRESSES. By the Reverend Thomas J. McCarthy. Delivered under the general title "Saints for the Times." Includes discourses on John Henry Newman, St. Augustine, St. Thomas Aquinas, St. Thomas More, and Matt Talbot. 32 pp. 60 cents.—CHRISTIAN PHILOSOPHY IN THE COMMON LAW (Aquinas Papers No. 6). A study of the influence of Christianity on the common law of England. 61 pp. 75 cents.—THE SORROW OF GOD (Aquinas Papers No. 7). By Gerald Vann, O.P. 16 pp. 30 cents—*The Newman Bookshop, Westminster, Maryland.*

GEOFFREY OF MONMOUTH AND THE LATE LATIN CHRONICLERS: 1300-1500 (University of California Publications in English). By Mother Laura Keeler, R. S. C. J. A systematic and intensive investigation of the use the Anglo-Latin chroniclers of the fourteenth and fifteenth centuries made of the *Historia Regum Britanniae*. Pp. viii + 151. *University of California Press, Berkeley and Los Angeles.*

COME VISIT WITH ME. Compiled by Anne Francis. Prayers, hymns, and readings for the holy hour. 99 pp. 25 cents. *Franciscan Herald Press, Chicago.*
[Continued on p. 94]

Purity of Intention

C. A. Herbst, S.J.

ALCHEMY was the science whose object was to change baser metals into gold. It was a fictitious science, of course. There is a true science, a science of the saints, whose object is to change our ordinary actions, either good or indifferent in themselves, into the pure gold of merit for Heaven. This is the good intention, the will by our good or indifferent actions to attain some supernatural good.

Christ's words, "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome" (Matt. 6:22), are interpreted by learned and holy men as referring to the good intention. So also the words of St. Paul, "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him" (Col. 3:17): "Therefore, whether you eat or drink, or whatsoever you do, do all to the glory of God" (I Cor. 10:31). I suppose this is the evident way to carry out the exhortation of the Gospel, "We ought always to pray" (Luke 18:1).

Holy Scripture shows in countless instances how unlike similar works are because of different intentions. Jezabel and Judith adorn themselves, but what a world of difference in their actions! Herod and Zachaeus seek to see the Saviour, but how different Our Lord's reaction to each one! The Pharisees and the disciples of Christ fast, pray, give alms; but how different the reward they would receive! The good intention is the root from which comes forth the flower and fruit of good works. Or, as St. Gregory says, it is the base on which rest the pillars that support the superstructure of the supernatural edifice. Commenting on Job 38:6, "Upon what are its bases grounded," he says:

The bases of each one are the intentions of his soul. For as the superstructure rests on the pillars and the pillars on the bases, so our life subsists on the virtues and the virtues on the intention of the heart. And because it is written: "For other foundation no man can lay, but that which is laid; which is Christ Jesus" (1 Cor. 3:11), the bases then rest on the foundations when our intentions are strengthened in Christ . . . They do not receive glory and incorruption if the intentions of the heart, that is, the bases of the superstructure, are not firmly fixed on the foundation, because God does not inhabit the edifice of a good life built up outside Himself and which He himself does not sustain. (*Patrologia Latina*, 76, 466.)

Or again, as Richard of St. Victor says, a good intention is to our actions what life is to the body.

What the body is without life, this a work is without a good intention. Every act, therefore, however good it may seem, must be considered as dead unless by counsel it is animated by a good intention. As life proceeds from the heart and diffuses itself through all the members, so the good intention proceeds from counsel and is wont to animate the works of the virtues unto the quickening of merit. Rightly therefore does the Wise Man command: "With all watchfulness keep thy heart, because life issueth out from it" (Prov. 4:23). (*Patrologia Latina*, 196, 1120).

Certainly we ought to cherish so important a virtue. St. Mary Magdalene de Pazzi was wont to say, "Though I thought that by one only word uttered for some other end than the honor of God, and which would not even be offensive to Him, I could become a Seraph, I would not utter it." Her biographer narrates of her:

She never desired anything more than to become pleasing to God by practicing this virtue. She lost no opportunity of earnestly exhorting her Sisters to seek after this heavenly gem. She urged them to strive for this in every action . . . and would exclaim: "O purity, what wondrous things unknown to all but those who seek thee you will reveal in the life to come! For then will shine with glory those who here were considered of no account, whose very name evoked a smile." (*Acta Sanctorum*, VI Mai, 206 ff.)

Echoing the same sentiment a modern spiritual writer says: "How often it happens that a pious maid in the kitchen in a single half hour merits more than the most learned man engaged in most conspicuous activities does in a whole week . . . It is incredible what wonderful secrets will be revealed to us one day in the Valley of Josaphat." (Pragmayer, *Principles*, quoted in Zimmermann, *Aszetik*, 173.)

St. Ignatius Loyola exhorts his followers:

Let all endeavor to have a right intention, not only in their state of life, but also in all particulars, seeking in them always sincerely to serve and please the divine Goodness for itself, and for the charity and singular benefits wherewith it has prevented us, rather than for fear of punishment or hope of reward, though they ought also to draw profit from these. (*Constit. P. III, C. 1., n. 26.*)

To serve God out of pure love for Himself is, of course, the purest of pure intentions. To do our actions out of love for Jesus Christ, our loving Savior, very God Himself, is the same thing. To live our lives out of gratitude, "for the charity and singular benefits wherewith it has prevented us," is a close approach to pure love for God. Hope—the greatest of the theological virtues next to charity—by which we work for a supernatural reward is the next highest intention and very much in place, even for perfect souls (Denziger, *Enchiridion Symbolorum*, 1327, 1331). Fear of God's judgments

is a very common and a good intention. The Holy Father Pius X proposed to the faithful as a good intention in receiving Holy Communion the purpose of pleasing God. This, of course, is a good intention to have in performing our other works, too. So is another one he proposes there, of being more closely united with God. If we offer our actions to God in adoration, recognizing His supreme dominion over us and our complete submission to Him, we are performing them with a good intention. Reparation for offenses committed against God and the Sacred Heart is a good intention. So is expiation for our own sins and the sins of others. One of the most common of good intentions is petition, asking God for favors. It is good to edify others. "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16).

We shall know that our intention is pure if we rejoice at the success of others. Jealousy is a small, uncharitable thing. "Charity envieth not" (1 Cor. 13:4). Indifference to success or failure is a fine test. Jesus Christ done to death on the cross was an utter failure from every human point of view, but out of that death came God's greatest glory. Not to want any credit for anything and to pass off any recognition quietly, quickly, and gratefully is a sign that we have learned well a lesson of eternal import from that terrible little sentence of Our Lord: "They have received their reward" (Matt. 6:2). Indifference to offices or, far better still, desire for the inconspicuous or ungrateful or humble things shows that one has really taken on Christ's way and will share Christ's merits. St. Mary Magdalene de Pazzi, asked how best to work from a pure intention, replied, "Choose rather to suffer than to rejoice. Then you will do a pure work" (*Acta Sanctorum, VI Maii*, 207). This is the ideal of the humble but the greathearted in the service of God.

We ought often to renew our good intention. It is a pity that we let it lie so long in a habitually slumbering state. It is fine, of course, that I offer to "Jesus, through the Immaculate Heart of Mary, all my works, prayers and sufferings of this day, for all the intentions of the Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world" each morning. It would be even better to renew this often during the day. The more frequently we actually renew the good intention the better. But mere frequency is not enough. That may be mechanical. It must be fervent, thoughtful, intense. Our mothers probably taught each of us when we were tiny

C. A. HERBST

to say, "All for Jesus." Thank God for that! To say "All for Jesus" frequently, fervently, thoughtfully, intensely—one can hardly do better than that. On changing occupation, when the clock strikes, when we begin to pray, when we have a moment to ourselves—if on these occasions we actually and with great love renewed our good intention our life would become very rich. Ten seconds is not a very long time. To take out ten seconds even very, very often during the day to purify our good intention mentally, even orally when we can for the sake of intensity, would not be a loss of time but certainly an eternal gain. I wonder how often each day one blesses oneself and says, "In the Name of the Father, and of the Son, and of the Holy Ghost?" That is an excellent renewal of intention. Or can one think of a purer pure intention than, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."? A thoughtful, prayerful glance at the crucifix cannot but have the desired purifying effect. Or perhaps someone would prefer to say simply the last words of St. Therese of the Infant Jesus just before her beautiful soul flew home to Heaven: "My God, I love you!"

BOOKS AND BOOKLETS

[Continued from p. 90]

OUR NEIGHBORS THE JAPANESE (World Horizons Series). By F. D. David. 90 pp. 50 cents. *Field Afar Press, New York.*

THE MASS AND THE SEVEN SACRAMENTS. By the Reverend Doctor Rumble, M.S.C. A simple explanation with illustrative stories—for the catechist and the convert worker. 156 pp. \$1.00. *Radio Replies Press, St. Paul.*

THE WORLD WE WON. By J. J. Walsh, S.J., and L. F. Cervantes, S.J. A symposium on what young men and women think about the modern attitude towards international unity, the race question, and sex. 47 pp. 35 cents. *Catechetical Guild, St. Paul.*

CHRIST THE LIGHT IS COMING. By the Monks of Conception Abbey. A series of readings or reflections on the Masses of Advent intended for use in home and school. 57 pp. 25 cents. *Conception Abbey Press, Conception, Missouri.*

SYMPOSIUM ON THE UNITED NATIONS. The principal papers read at the Mundelein College United Nations Institute containing the views of a group of Catholic laymen on the manifold phases of the United Nations. 70 pp. *Mundelein College, Chicago.*

Invitation to Praise

Richard L. Rooney, S.J.

OF ALL THE PSALMS in the Little Office, there is none that we recite more frequently than Psalm Ninety-Four. In it the Holy Spirit invites us to the prayer of praise at the beginning of every chanting or recitation of the Office. Being human, we need such an invitation. For the most part our prayer is largely a matter of petition, of asking for this or that. We need this repeated reminder that there is a such a thing as praise-prayer too. We need to be reminded that the prayer of heaven is primarily praise. We need to be invited to train our minds and hearts and our lips and tongues to praise here on earth so that we may mingle our voices harmoniously with the chant of heaven now and thus be familiar with its language when we arrive there later on.

In praying Psalm Ninety-Four as an invitatory we are carrying on a long and rich tradition. In its present form it has been ascribed to David as "a song of praise." A longer version of it is said to have been sung at the ceremonial bearing of the Ark of the Covenant "out of the House of Obededom to the city of David" (II Kings 6:12) where it was set "in the midst of the tent which David had pitched for it" (II Kings 6:17). Still another version of it seems to have been sung at the laying of the foundations of the Second Temple, which was built after the return of the Jews from their exile.

And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets; and the Levites, the sons of Asaph, with cymbals to praise God by the hands of David the king of Israel. And they sung together hymns and praise to the Lord; because He is good, for His mercy endureth forever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid. (I Esd. 3:10-11.)

This same psalm was used in the regular synagogue services to introduce the Sabbath psalms. About the fourth century of our Christian era, it became the common invitation to public devotions. The place that it now has in the Divine Office was given it by St. Benedict in the sixth century. We see then that, when we recite this psalm, we join our voices to a mighty and holy chorus reaching back through the saints of the New Testament unto those of the Old.

We Are Called to Praise God

Come, let us rejoice in the Lord's honor; let us shout with joy to God our saviour, let us come in His presence with praises, with songs let us rejoice unto Him.

This verse might well be learned, memorized, and repeated over and over throughout the day. Thus we shall fulfill St. Paul's admonition to sing psalms and hymns and spiritual canticles "in grace in your hearts to God" (Col. 3:16).

For the Lord is a great God, and a great King over all the gods, for in His hands are all the ends of the earth; and the heights of the mountains are His.

How infrequently we pause to think of the greatness of our God, of His power and His wisdom, how He dwarfs all those who falsely claim to be God.

For the sea is His, and He made it, and the dry land which His hands formed. Come let us adore and fall down and pour out our tears before the Lord who made us.

Did we but stop to think of it—every drop of water, every grain of sand, every single creature cries out to us manifesting the greatness of God. And we go about unheeding. We lack reverence for creatures because we have forgotten that they image the Creator. Did we but think more of Him in them, we would be more adoring in our formal prayer; we would pour out in His presence tears mingled of joy and love and repentance.

For He is the Lord our God, and we are the people of His pasture, the sheep of His hand.

How wonderful to realize that this great God is ours! We count over our earthly possessions, but pay no heed to the Infinite Treasure that is ours.

If all people are of His pasture and the sheep of His hand, how much more we who are Christians and we who are religious. I wonder if others see that we realize we are different from them; if they see it in our love, in our devotedness, in our docility and our obedience, in our service of this our God.

We Are Warned not to Offend Him

Today, if you hear His voice, harden not your hearts.

With us there is no *if*. We shall most certainly hear His low sweet whispering in our hearts over and over again—in the bell of obedience, in the voice of superiors, in the pages of the Missal and

the Office, in the request of a brother religious, in grace after grace.

And sometimes we harden our hearts. We refuse to heed Him. We go our own hardhearted, selfish, indifferent way. We do not sin in great things, but we harden our hearts against giving the little delicacies of love.

At other times it is not a hardening of our hearts that prevents us from hearing His voice. It is simply a matter of being so taken up with the business of this life that our ears are stuffed against His pleading.

As they were hardened in the day of provocation (in Meriba, as on the day of Massa) in the day of temptation in the desert, where your fathers tempted me, they tried me, even though they had seen my works.

This passage refers to the Jews and their sin against God and His providence. We might well look into our own lives to see whether we too have now and again tempted God, even though we have seen the wondrous works He has done in our own and others' souls. If we would but yield ourselves utterly to Him in everything, how much holier, how much happier we should be!

Forty years long was I offended with that generation and I said: They are a people who always err in their hearts and they have not learned my ways: so I swore in my heart that they shall not enter into my rest.

How long have we been in religion? Have we perhaps offended God throughout that time by refusing the complete surrender we promised on the day of our vows? Have we too erred in our hearts? If so, how? Have we after all these years failed to learn God's ways? Do we still go along in our own? Yet His ways have been pointed out to us from the pulpit, from the altar, from the very Office we recite so often. Do we need to mend those ways?

God forbid that in our folly we should fail further to seek His ways, to find and walk in His paths! God forbid that it ever be said of us by our God that He has sworn that, after all the heats and labors of our days here on earth, we should not enter into His rest.

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Questions and Answers

—7—

Is it the policy of the Sacred Congregation for Religious to insist on the strict observance of its instructions regarding the second year of novitiate, or is it inclined to make exceptions? I was wondering whether any word or action of the Congregation lends support to the prevailing practice of sending all novices out to teach or to do other work as if they were professed religious.

Far from being the *prevailing practice*, it is clearly an abuse to send all the second year novices out to teach or to do other work as though they were professed religious. The only way to remedy this abuse is: (1) not to open any new missions until they can be properly taken care of by professed religious; (2) to obtain for the time being competent lay teachers to replace the second year novices. At first sight this may appear impossible, but we know of cases in which an arrangement of this kind was successfully carried out. Patience and firmness on the part of superiors will make it possible to withdraw gradually all second year novices from regular appointments as teachers, nurses, and so forth, and thus make it possible to observe the law of the Church and to give the novices the spiritual training so necessary in our time.

—8—

Owing to the serious illness of her mother one of the postulants returned to her home. It is quite possible that she may return to the novitiate within a month. In this case will it be necessary to begin her postulancy over? What is the rule regarding absence from the postulancy?

Canon 539 requires a postulancy of at least six complete months. It does not, however, state that these months must be continuous as canon 555 does for the canonical year of novitiate. Under normal circumstances these six months will be continuous; but for a grave cause, such as the serious illness of a parent, they may be interrupted. When the postulant returns, she is not required to begin again, but simply remains in the postulancy until all the time spent there is equivalent to six complete months.

—9—

Is there anything in canon law forbidding a novice to perform a public penance before the professed Sisters, for example, in the refectory? Or do you consider such penance out of line these days?

There is nothing in canon law forbidding a novice to perform a public penance in the presence of the professed Sisters. The Church supposes that each institute will follow its own constitutions and customs in this matter. Such public penances in the refectory are never out of line, not even for the professed Sisters, who might well set the example for the novices in this respect.

—10—

What indulgences are granted for making the sign of the cross and using holy water? Would the wearing of gloves interfere with gaining these indulgences?

As often as the faithful sign themselves with the sign of the cross and invoke the Most Holy Trinity with the words, "In the Name of the Father" etc., they may gain an indulgence of 100 days. Whenever they make the same holy sign with holy water, they may gain an indulgence of 300 days (*Preces et Pia Opera*, N. 631, page 506).

There seems to be no positive legislation forbidding the use of gloves when making the sign of the cross either with or without holy water. Hence it appears that wearing gloves does not interfere with gaining the indulgences.

—11—

In our community the temporary vows are taken for one year at a time and renewed twice annually. Do we have to inform the bishop two months before the *renewal* of the temporary vows, so that he may make the canonical inquiry?

Canon 552 obliges religious superioresses to inform the ordinary at least two months beforehand of the proposed admission of applicants to the novitiate, to the profession of temporary vows, and to the profession of perpetual vows. From the text of the canon alone, "before the profession of temporary vows," one might be inclined to say that every profession of temporary vows is included since the Code makes no distinction. However, it is the opinion of many reliable canonists that the bishop must be informed only before the taking of the *first* temporary vows. This opinion is a safe one to

follow in practice unless the local ordinary requires such information before the *renewal* of temporary vows.

—12—

At the meeting of the provincial chapter which chooses the delegates to the general chapter, may the members vote for any religious with perpetual vows, or must the delegates to the general chapter be selected from among the members of the chapter itself?

If the constitutions have any specific directions regarding those who have *passive voice* in the provincial chapter, for example, if they direct that delegates to the general chapter must be chosen from among the members of the provincial chapter, such directions must be followed (canon 507, § 1).

If the constitutions contain no such provisions, it would seem reasonable to conclude that any religious with perpetual vows who is a member of the province may be elected as a delegate to represent the province in the general chapter. This seems to follow logically from the wording of canon 175 which requires that "his election is to be made known to the person elected." If only the members of the chapter were eligible as delegates, there would be no need of informing them of their election since they are already present in the chapter which has elected them.

—13—

The writer was recently asked by a Sister superior to bless some rosaries and to impart the privilege of gaining a plenary indulgence on each bead. The Sister assured me that several members of her community have such rosaries. Is there any such privilege?

We are unable to find a record of such a privilege. If any of our readers has knowledge of this plenary indulgence, we would appreciate receiving full information so that we may publish it for the benefit of other readers.

—14—

An ever increasing number of letters come to us asking for the various instruments of penance—chain, discipline, and hair cloth. We have done some of this kind of work in the past but we cannot possibly provide for all who make these requests. It has occurred to us that there must be some convent or monastery in the United States where these instruments are made and sold, and we wonder if the readers of the Review could

throw some light on the subject?

If there are any religious communities in the United States in which the instruments referred to are made for sale, we shall be happy to publish their names and addresses for the benefit of our readers.

—15—

Would it be allowed to move the novices from the novitiate to the mother house some miles away for the hot summer months—six weeks to be exact?

Any absence from the novitiate house, even though the time be spent in the mother house, must be counted as days of absence from the novitiate. Hence, if the novices were to go to the mother house for six weeks, the novitiate would be interrupted and would have to be made over. If there are two years of novitiate, the novices might be allowed to go to the mother house after the twelve months of the canonical year (first year) have been completed.

—16—

A Sister who is to take her final vows on August 9th is scheduled to take a summer course which will end on August 23. May she make a private retreat after she finishes her course and then privately pronounce her final vows? What about the renewal of her temporary vows until she can pronounce her final vows?

Canon 577, § 1 warns us that there is to be no delay in the renewal of vows. Hence Sister should renew her temporary vows on August 9th for the period of time which will intervene up to and including the day on which she is to take her final vows. Canon law requires a retreat of eight full days before the beginning of the novitiate (canon 541) and before the first profession of temporary vows (canon 571, § 3). Nothing is said in the Code about a retreat before perpetual vows. The constitutions and customs of the institute should be followed in this matter.

Just what is meant by "privately pronounce her final vows" is not clear. There is no reason why Sister should not pronounce her final vows during the community Mass on the day assigned. The absence of external solemnities would not make the profession *private*, since it is *public* by reason of the fact that the vows are received by the superior in the name of the Church (canon 1308, § 1).

Book Reviews

THE WAY OF PERFECTION. By St. Theresa of Jesus. Translated from the Spanish by Alice Alexander. With an Introduction by Reverend Angelus M. Kopp, O.C.D. Pp. xxi + 274. The Newman Bookshop, Westminster, Maryland, 1946. \$2.75.

This celebrated classic by one of the Church's greatest spiritual writers never needs an introduction or commendation. This fact is especially true now that three English translations have been published within the last few years. Miss Alexander's version differs from others in that it is based upon the Escorial Library's manuscript, the form in which it was first written. But her version also contains additions and variations from the Valladolid manuscript, representing the revision made some years later by St. Theresa. Hence the text presented by Miss Alexander is not just the same as that which is found in the other recent translations.

Of St. Theresa's works this is one of the more didactic and less personal type, and for some people at least it would be the best to begin with. They would find it more intelligible and practical than, for example, the *Interior Castle*. The publication of this new *Way of Perfection* should make it easier for the devout faithful to follow the hint that the Church's liturgy gives about reading St. Theresa, "that they may be nourished with the sustenance of her heavenly teaching." —G. AUG. ELLARD, S.J.

FOR THEE ALONE: Conferences for Religious. By H. J. Beutler, C.M. Pp. viii + 227. B. Herder Book Co., St. Louis, 1947. \$2.50.

Father Beutler has a way of headlining and underlining God's great law of charity. This book of conferences for religious gains considerably from this device, for charity, now as always, is the noblest, most appealing subject of which Christian writing can boast. The volume consists of twenty conferences for religious women. Five of these are devoted to the love-God-and-love-one-another theme.

Other subjects treated are "the sure way," that is, the twofold way of detachment from creatures and attachment to God; poverty, prayer, mortification, modesty and decorum, chastity, ordinary acts, sickness, obedience, and fidelity to rule.

The book does not sparkle with any novelty of illustration or

brilliance of style, but it reads well. One can readily understand why Father Beutler's hearers may have induced him to publish his conferences. Good sense, balance, and insistence upon the chief elements of a happy religious life, namely, love and joy, are in evidence throughout. Reference is made to primary spiritual source material in the great works of the saints; but such reference is too infrequent, perhaps, and meagre.

For Thee Alone can well make profitable spiritual reading for religious women all year round.—E. H. O'BRIEN, S.J.

THE CHRIST OF CATHOLICISM. By Dom Aelred Graham. Pp. xii + 381. Longmans, Green and Co., New York, 1947. \$4.00.

Those who read with considerable spiritual profit and not a little intellectual delight Dom Graham's *The Love of God* will need no other recommendation of this new work than just the name of its distinguished author. He has indeed solidly established himself as a reliably objective and always graciously urbane guide in the field of what may be called spiritual-dogmatic writing.

In the author's own words, he intends this book to be "a synthesis of the scriptural testimony and the dogmatic teaching of the Church on the most vital of all questions: 'What think you of Christ? Whose son is he?'" (p. v). That descriptive statement, taken together with the book's subtitle, *A Meditative Study*, gives an accurate idea of its nature.

An introductory chapter, of interest mainly to professional theologians, is followed by the 128-page second chapter, entitled "The Life-Work of Jesus Christ." This section of the book, concerned with "the most significant phases in the ministry of Jesus," serves as a guide to the Gospel account of Our Lord and may be used with much profit as spiritual reading, stimulating meditation material, or perhaps public reading in time of Retreat. It is the one portion of the book that may be readily assimilated by the general reader, provided he is willing to give it his serious attention. The remaining chapters are essentially theological, covering such subjects as the Personality of Jesus, the Divine Redeemer, and various aspects of the Incarnation. These chapters will be of great service to students and teachers of religion, and to readers who are willing and able to tussle with lofty theological concepts, most satisfying when they are grasped but unintelligible to those who read "on the run."

—C. DE MUTH, S.J.

FROM HOLY COMMUNION TO THE BLESSED TRINITY. By M. V.

Bernadot, O.P. Pp. ix + 129. The Newman Bookshop, Westminster, Maryland, 1947. \$1.50.

The theme of the book is the truth, "From the sublime heights of the Blessed Trinity, the Incarnate Word descended to man in the Eucharist; by the Eucharist, man mounts up to his last end, the Holy and Adorable Trinity. *From the Trinity to Communion; From Communion to the Trinity.*"

A glance at the table of contents reveals its riches. The first of the four divisions shows us how Holy Communion gives us Jesus and the Three Divine Persons, and how It associates us with the inner life of the Blessed Trinity. The second part stresses the permanence of the union, strengthened by Communion, with Jesus and with the Trinity. The next indicates how to maintain union in work, suffering, temptation, desolation, joy, and how to perfect it. The final section gives the end of the Eucharistic Union, "the praise of glory," on earth and in heaven.

The book is pre-eminently suitable for meditation; not, however, for extended oral reading. Prayerful consideration of its contents should lead to a greater realization of the presence of the Blessed Trinity and of the grandeur and sublimity of each of our Holy Communions. One of its greatest merits is the prayer at the close of each short consideration. This prayer, usually one written by a saint, gives the reader a colloquy that follows naturally from the subject matter.—J. E. BREUNIG, S.J.

THE LOVE OF GOD AND THE CROSS OF JESUS. By the Reverend

Reginald Garrigou-Lagrange, O.P. Translated by Sister Jeanne Marie, O.P. Volume One. Pp. vi + 399. B. Herder Book Co., St. Louis, 1947. \$4.00.

The Love of God and the Cross of Jesus is the third large spiritual work of Father Garrigou-Lagrange's to appear in English within three years, the other two being *Christian Perfection and Contemplation* and *The Three Ages of the Interior Life*. *The Three Ages* was the last to be written and sums up the principal points of the others. For those who wish to get Father Garrigou-Lagrange's teaching on divine love particularly and the purifications that go with it, the work under review will be the most welcome of the three. The following sentences from page 3 give a good general notion of its content:

These pages are . . . a treatise on God's purifying graces, preceded by an introduction on His love for us and the return He expects from us. We have developed, especially under the title of "The Cross of the Senses" and "The Cross of the Spirit," the teaching of St. John of the Cross on the passive purifications of the senses and of the spirit, and of the states preceding and following them.

A considerable part of this first volume is concerned with "the problem of pure love," and contains some very profound, interesting, and inspiring ideas. The principle is adduced that "every created nature tends to love its Author more than itself." It is illustrated by the analogy that a part of an organism, for example, the hand, is willing to sacrifice itself for the sake of the whole. In the depth of every person's nature there is a primordial inclination to prefer the Infinite Goodness even to oneself, only a finite good. On the other hand, there can be no real question as to whether one who loves God disinterestedly should think of giving up his desire for beatitude. That desire is one of the very forces in the divine order of things leading all persons to the purest love for God. Given even in nature a fundamental tendency to love God more than oneself, it is not hard for grace to raise it to the much higher plane of supernatural charity—G. AUG. ELLARD, S.J.

PAPAL LEGATE AT THE COUNCIL OF TRENTE: CARDINAL SERIPANDO. By the Right Reverend Hubert Jedin. Translated by the Reverend F. C. Eckhoff. Pp. viii + 720. B. Herder Book Co., St. Louis, 1947. \$7.50.

Girolamo Seripando was born at Naples, in 1492, and died at Trent as a Cardinal Legate at the great Council, March 17, 1563, in his seventy-first year. His interests and activities as a humanist, and much more so as a theologian, as a reforming General of the Augustinian Order, and as Archbishop of Salerno, but most of all his tireless battling for the cause of Christ at the Council of Trent—all combine to make his career a sequence in which three-fourths of the sixteenth century is summarized. Seripando was cast in what one would term supporting roles. An enemy said of him that "he was always a light but never a leader." But his leadership consisted in giving selfless testimony to that Light shining in the darkness of the Lutheran revolt.

As General of the Augustinians he had taken part in Trent's earlier phases, where the valuable services he rendered endeared him to all. When there was question of resuming the interrupted Council, he was created a Cardinal precisely that he might act as one of the

Papal Legates. It was his last and hardest service in the Council's most crucial stage. "I would gladly accept death as a gift from God, for I can only lament the evils of the time, I cannot cure them," he wrote. The Cardinal of Mantua, a fellow-legate, died on March 3, and fourteen days later Seripando followed him to that last accounting. The Council was concluded in December.

Monsignor Jedin's original is translated into smooth and graceful English by Father Eckhoff. The book is of special interest to priests.—GERALD ELLARD, S.J.

SCHOOL OF THE LORD'S SERVICE. By Bernard A. Sause, O.S.B.
Pp. xiv + 518. The Grail, St. Meinrad, Indiana, 1947. \$4.00.

Father Bernard, a monk of St. Benedict's Abbey, Atchison, Kansas, has published a new translation of the Holy Rule of St. Benedict together with an ascetical commentary which is "a humble attempt to translate into action the idealism of the Holy Rule." This commentary is divided into twelve parts, each intended as subject matter for meditation for a month. In this volume, the first of three, the author discusses four subjects: (a) vocation, or the call to serve God in religion; (b) the virtue and vow of obedience; (c) the virtue of humility in the religious life; (d) the love of God and of one's neighbor as practiced in religion.

At the end of each meditation practical questions are given for the daily particular examination of conscience in the light of the subject treated. A practical application for the day brings the consideration to a close.

Though the book is meant primarily for the members of the Benedictine Order, other religious also will find these considerations helpful and practical for meditation or spiritual reading, since the principles involved are fundamental in the spiritual life.

—A. C. ELLIS, S.J.

MARYKNOLL SPIRITUAL DIRECTORY. Compiled by Bishop James E. Walsh, M.M., D.D. Pp. ix + 277. Field Afar Press, New York, 1947. \$2.00.

The fact that Maryknoll has made tremendous strides in the past decade lends special interest to this spiritual directory of the congregation. The book was published to supply "the motivation which should animate a Maryknoll student in observing the prescriptions of the Maryknoll Students' Rule." It is not intended as an exhaustive

treatise on the spiritual life but rather as a directive. Some fine inspirational passages written for students preparing for the priesthood and many excellent thoughts gleaned by the author from his own experience and conferences are included in the volume. The whole treatise is aimed at the practical side of seminary life—rule, study, virtue, devotion; and it certainly does full justice to that. Chapters on mission virtues, characteristics of missionaries, developing the missioner, and the true nature of the missioner are full of sound advice and spiritual wisdom. Final chapters on the Blessed Mother and the Maryknoll spirit are beautifully done with a care and devotion that should inspire more readers than Maryknoll students alone. Of very practical value is the appendix containing the outstanding pronouncements of Leo XIII, Pius X, Benedict XV, and Pius XI on subjects connected with the training for the priesthood.

Though *Maryknoll Spiritual Directory* is intended primarily for the use of Maryknollers themselves, other readers, especially priests and religious who would imbibe some of the spirit that inspires the work of a great missionary congregation, will profit much from a thoughtful perusal of this book.—J. J. CAMPBELL, S.J.

BOOK NOTICES

CARDINAL NEWMAN ON LIBERAL EDUCATION, by Theodore Hoeffken, S.M., presents a brief synthesis of the great cardinal's ideas on education. As much as possible the author permits Newman to speak for himself in quotations drawn from his works. (Kirkwood, Missouri: Maryhurst Press, 1946. Pp. 86. \$1.00.)

WHISPERINGS TO GOD, by Stephen Sweeney, C.P., is well-suited to fill in the odd moments of the day that are so easily lost. The book is made up of short thought-provoking reflections on various aspects of the Christian life. There is an alphabetical index of topics. (Scranton: Manus Langan Press, 1946. Pp. 177. \$1.50.)

Priests who use THE NEW LECTORY, by Clement Henry Crock and Joseph F. Scharrer, C.P.P.S., should find it easy to read the Epistles and Gospels on Sundays and major feasts. Each selection is neatly arranged in sense lines printed in large type. Two sermon outlines are given for each Sunday and holyday. Each contains ample material for several sermons. (New York: Joseph F. Wagner, Inc., 1947. Pp. x + 426. \$5.00.)

Father Leo W. Murphy, in THE COBBLE STONES OF GALILEE, draws largely upon imagination and legend for simple stories from the Infancy and Hidden Life of Christ. These he uses as a basis for pleasing and profitable reflections. The book is suitable for meditation especially during the Christmas season. (St. Nazianz, Wisconsin: The Society of the Divine Savior, 1946. Pp. 136. \$2.00.)

CONSECRATION TO THE IMMACULATE HEART, by Patrick O'Carroll, C.S.Sp., is based on the popular pamphlet of the same title published in 1943. It is a thin book, unpretentious in style, easy to read, direct, clear, timely. It contains much information that will make one eager and able to begin practicing the devotion to the Immaculate Heart of Mary. The book gives the history of the devotion, its meaning, its relation to the devotion to the Sacred Heart of Jesus, Mary's claims to our consecration, and present-day activities of the Pope and others in regard to this consecration. (Cork, Ireland: The Mercier Press, 1946. Pp. 90. \$60. [paper].)

By his careful revision and re-fashioning of a doctorate thesis, now published under the title, **NEWMAN, FAITH AND THE BELIEVER**, Father Philip Flanagan takes his place beside Przywara, Grandmaison, Lebreton, D'Arcy, and others, as a defender of Newman's religious thought. His intentions misunderstood, his terminology misinterpreted, his intellectual and religious background ignored, Newman has suffered much at the hand of both friend and foe. He wrote when Modernism was in the air, when orthodox theologians were unwilling or too fearful to make those careful analyses and fine distinctions of thought that would have freed Newman from every taint of Modernism. This, Father Flanagan has done. And those who love Newman will welcome the work with gratitude; and they will gain by its reading a new appreciation of Newman's profound insight into the psychological workings of grace and faith. (Westminster, Maryland: The Newman Bookshop, 1946. Pp. vii + 210. \$3.75.)

From **THE FAMILY FOR FAMILIES**, by Father Francis L. Filas, S.J., modern Catholic couples can learn how to imitate the happiness and joyous living of Jesus and His parents. Father Filas has set down an authentic description of the details in their life—what they wore, how they worked, what their house was like. But the book puts its stress upon the treasures of strength and inspiration Catholics can discover in the Holy Family's gracious living. Husbands and wives will be pleased with it and profit by it. (Milwaukee: The Bruce Publishing Co., 1946. Pp. xv + 136. \$2.50.)

The feature that makes Mary Fabyan Windeatt's **THE PARISH PRIEST OF ARS** really appealing to the boys for whom especially it was written is that it is told in the person of the saintly pastor himself. Saint John's thoughts, words, and actions are presented in this story simply and beautifully: readers will come to love this priest as surely as did his contemporaries. Want-to-be priests will be impressed by John's overcoming of the obstacles that blocked his desire for the priesthood, by his untiring love for his people, by his unselfish devotion to duty, and by the rewards and consolations granted the worthy priest. Boys will thrill to the reading of John's escape from the soldiers, of his persecution by the devil, of his miracles, of the enthusiasm of his penitents. They will find out that prayer and suffering are expected of a good priest, but, seeing this parish priest praying and suffering, they will be eager to imitate him. The book contains nineteen interesting, full-page, black and white drawings. (St. Meinrad: The Grail, 1947. Pp. 163. \$2.00.)

THE INTELLECTUAL LIFE, by A. D. Sertillanges, O.P., is a revision of the oft-reprinted work of the same title, enriched by the author's years of fruitful experience as a profound thinker and writer. Translation of the new French edition was made by Mary Ryan, M.A.; the style has a serenity and loftiness in keeping

with the inspirational tenor of the book. Every aspect of the intellectual vocation, about which the work is concerned, is discussed from a supernatural point of view and illuminated by quotations from a wide range of brilliant minds. The first half of the book treats of the intellectual vocation, its organization, time, framework, and spirit; the second, of reading, memory, notes, creative work, and management of self. Based on precepts of St. Thomas and written with creative insight, the work is a treasury of wisdom for the sincere Catholic student of higher learning. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. 182. \$3.00.)

A ROVING RECLUSE, by Peter F. Anson, is adorned by twelve pen sketches of English and Italian abbeys where the author spent some time in the course of his travels. The disconnected chapters on interesting monks and monasteries will hold the curious reader despite the carefree wandering style. (Westminster, Maryland: The Newman Bookshop, 1946. Pp. viii + 230. \$3.00.)

IN ARCHBISHOP STEPINAC: THE MAN AND HIS CASE, Count O'Brien of Thormond, foreign editor of the Dublin Standard, gives his readers a gripping well-documented account of the life and actions of Msgr. Stepinac from April 10, 1941, the morning on which the Germans occupied his archiepiscopal see of Zagreb, to October 11, 1946, when he was sentenced by the President of the People's Court of Croatia to sixteen years of forced labor. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. x + 100. \$1.75.)

IN PARISH PRIESTS AMONG THE SAINTS, Father Walter Gumbley, O.P., aims "only at presenting the reader with a sufficient answer to the question: 'Have any parish priests been raised to the altars of the Church?'" The book answers this question fully by sketching the holy lives of thirty-two parish priests who have been canonized or beatified by the Church from the early centuries down to the time of St. John Mary Baptist Vianney. Though very brief, the accounts are inspirational. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. 90. \$1.50.)

PROTOHISTORY, by H. C. E. Zacharias, is a first-rate book written by a Catholic scholar of the culture-historical-method-school of Father Wilhelm Schmidt, S.V.D. Although the book is not argumentative in tone, it is a clear, highly reasoned account of anthropological method and findings which carefully distinguishes fact from theory. It describes the development of human thought and cultural institutions from paleolithic times to the Persian monarchy. The religious teacher of history or the social sciences will find much that is useful, especially in the first three chapters. (St. Louis: Herder, 1947. Pp. ix + 391. \$4.00.)

THE ETERNAL QUEST: THE TEACHING OF ST. THOMAS AQUINAS ON THE NATURAL DESIRE FOR GOD, by William R. O'Connor, is an attractive, well-documented study of St. Thomas' much controverted doctrine on the natural desire for God. The author first sets forth the saint's basic texts, then devotes a section apiece to the "minimizing," the "maximizing," and the Scotistic interpretations, and concludes by explaining what Thomas himself seems to mean. The Angelic Doctor admits a natural desire to see God and a natural desire for happiness but never identifies the two. The first is the desire of the intellect for the knowledge of the first cause of things; the second is a necessary desire of the will for happiness in general, but this happiness is never linked in this life with any particular object, not even with God. Only in eternity is this identification made. No one but pro-

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fessional theologians and philosophers will find this book easy reading. (New York: Longmans, Green & Co., Inc., 1947. Pp. ix + 290. \$4.00.)

FAITH, HOPE AND CHARITY is a fluent translation (by L. A. Arand) of a work of St. Augustine more widely known as the *Enchiridion*. The great doctor wrote at the request of a friend, Laurentius, who begged for a handbook which would touch briefly on the principal doctrines of the Christian Faith. That is precisely what the book does, treating the great dogmas of the Creed in their relationship to the three theological virtues. Augustine does not write a systematic analysis of these virtues as such. Rather we find him striving with tortuous efforts at times to solve such dogmatic difficulties as the problem of evil, the salvific will of God, and predestination. One cannot read this little volume without marveling at the wide range of topics treated and the mental acumen with which each is discussed. A fine short introduction and a set of appended notes make the entire work not only more intelligible but also more enjoyable for the reader.—"Ancient Christian Writers" Series. Westminster, Maryland: The Newman Bookshop, 1947. Pp. 165. \$2.50.)

St. Thomas Aquinas also wrote a COMPENDIUM OF THEOLOGY in which he too intended to summarize Christian teaching by treating of the virtues of faith, hope, and charity. He died, however, before he completed the work. The finished section includes the complete treatise on faith, and part of the treatise on hope. Father Cyril Vollert, S.J., has translated this finished section "for the benefit of students and readers who are eager to acquaint themselves with the thought of the Angelic Doctor, but who do not feel that they have mastered Latin sufficiently to read his works comfortably in the original." Certainly those who wish to have a sample of St. Thomas could do no better than to read this *Compendium of Theology*. Written as it was near the end of the saint's life and intended as a compendious treatise on Christian teaching, the book has a special value in helping readers to distinguish between the important and the unimportant. It is definitely not light reading; but neither is it dull reading. It would be an ideal text for a college or summer-session class on the thought of St. Thomas. The translator has clarified St. Thomas' obscure references and has added some helpful notes. (St. Louis, Missouri: B. Herder Book Co., 1947. Pp. xx + 366. \$4.00.)

THE LIFE OF ST. DOMINIC is a reprint of a book written in 1924 by the well-known English Dominican, Bede Jarret. It is a brief readable account of the life and work of the founder of the Order of Preachers by one who is eminently qualified to recount the glorious tale of the saint's career. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. xi + 180. \$2.50.)

Seldom does one find a more satisfying book than THE EPISTLES AS I KNOW THEM by Father Winifrid Herbst, S.D.S. The text of the Epistle for each Sunday and holyday of obligation is given in full, followed by a paragraph on the authorship, occasion, and context of the letter from which the Epistle is taken. Then the leading ideas of the passage are explained in a straightforward and readily understandable fashion. The ease with which the practical implications follow from these ideas is in refreshing contrast to the strained and often incoherent "practical conclusions" sometimes found in a popular scriptural exposition. (New York: Benziger Brothers, 1947. Pp. xi + 251. \$4.75.)

For Your Information

Vacations for Sisters

In the July, 1947, number of the REVIEW (VI, 239-41), we expressed ourselves in favor of annual vacations for Sisters. We made it quite clear, however, that we were thinking in terms of *community* vacations in *secluded* places where the Sisters could relax and enjoy themselves *together*, and where *their ordinary spiritual exercises would be continued*, though perhaps in a somewhat different or modified form.

Many of our readers caught the point and wrote in approval of our suggestion. Some described how their own communities had successfully undertaken vacation projects. (Cf. VI, 329-31; VII, 10-16.)

Two letters of strong disapproval reached us and were published in the REVIEW. It seems to us quite sincerely that both these disapproving writers missed the point. In the first of the unfavorable letters (cf. VI, 312-13), a Sister inferred that we had suggested a two-week vacation "into the world," with a brief respite from the vows. In the second (cf. VI, 16, 56), a priest implied that the planning of a vacation is the beginning of the loss of vocation. It is not our wish to exclude controversy on the matter, but we do believe that such letters as these tend to misrepresent our original suggestion. God forbid that we should be instruments in introducing or fostering a worldly spirit in religious communities; that would defeat the very purpose for which this periodical was founded. But we have yet to see a solid argument for the view that rest, and change, and wholesome enjoyment are the prerogatives of worldlings, or a solid proof that community spirit (so necessary among us) is not enhanced by community vacations. If there are such arguments or proofs, we are quite willing to publish them in the REVIEW. (Please see the notice concerning communications on page 62.)

Misunderstandings have not been confined to our correspondents. For instance, we know of a case in which one of our disapproving communications was cited as if it expressed the opinion of the editors of the REVIEW—as though the mere fact that we publish a letter means that we agree with the writer!

We have reviewed these facts so that our readers will know how

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the matter stands and will be able to correct misunderstandings that might otherwise harm a good cause.

Flour for Altar Breads

In past years we have received a number of letters pertinent to the obtaining of guaranteed altar bread flour. Readers who are interested in the matter will welcome the information that the St. Mary's Mission House, Techny, Illinois, is now in a position to supply pure Lilium Host Flour to all religious communities that make altar breads for themselves or for others. For further information write directly to the Host Flour Department at the Mission House.

For Vacation Schools

The Central Office of the Sodality of Our Lady has asked us to inform Sisters who expect to teach in vacation schools that it can supply them with paintbooks, cut-outs, and picture books. The material concerns the Commandments, the Sacraments, children's behavior, the Life of Christ, lives of the saints, and so forth. For further information write to: The Book Department, The Queen's Work, 3115 S. Grand Blvd., St. Louis 18, Mo.

Summer Sessions

The Marquette University Summer Session offers a number of special features for religious. One of these will be an Institute on Canon Law conducted exclusively for religious superiors, procurators, and novice mistresses by Father James E. Risk, S.J., Professor of Canon Law at Weston College, Weston, Massachusetts. This institute will be held from July 19 to July 29. During the same time Father G. Augustine Ellard, S.J., Professor of Ascetical Theology at St. Mary's College, St. Marys, Kansas, will conduct an Institute on the Spiritual Life. At the regular summer session (June 21 to July 30), Father Gerald Kelly, S.J., Professor of Moral Theology at St. Mary's College, will inaugurate a three-year series of courses on Principles and Practice of Moral Guidance. Father William Grace, S.J., will give a series of weekly spiritual conferences exclusively for Sisters.—For further information write to: The Director of the Summer Session, Marquette University, Milwaukee 3, Wisconsin.

This is the only information pertinent to summer courses for religious that we have received up to this date. We shall be glad to publish similar information from other schools if space permits.

Affective Prayer

G. Augustine Ellard, S.J.

NEARLY all modern authorities on mental prayer admit a three-fold division of it, namely, meditation, affective prayer, and contemplation. Of course the terminology varies, even greatly, but the underlying realities meant seem to be more or less the same. Similarly the division may take this or that form, without however introducing any very substantial difference.

The work of the mind in mental prayer must be mostly either reasoning or intuition. If the former, the prayer is meditation. If the latter, and if a multiplicity of affections prevails, it is affective prayer; if only one or relatively few affections, then it is contemplation.

Meditation

Meditation, taken not in its broad sense of interior prayer but in the narrower sense of one particular kind of it, is mental prayer in which discursive reflection predominates. The mind proceeds from detail to detail, from premise to premise and then to conclusion, from argument to argument, and in general from one consideration to another. It is directed indeed toward eliciting good emotions and salutary resolutions, but these do not make up its distinctive characteristic, as contrasted with the other species of mental prayer. Normally it is the form that is most apt to be found in beginners, and it is deemed to belong to these in a peculiar way. Meditation under one certain aspect, that is, as beset with difficulties, was considered in this REVIEW (1947, pp. 5 ff., 98 ff.) and now it is proposed to say something about the next degree, affective prayer. Later perhaps we shall deal with contemplation.

Natural Development

Given an intelligent and earnest cultivation of mental prayer for a greater or less space of time, it seems quite natural that discursive meditation should imperceptibly turn into something that is more affective. After all, the purpose of intellectual activity in interior prayer is not to gain insights into the truth for its own sake, as may be the case in reading or study, but rather to bring about moral and religious improvement, a greater union with God, a higher degree of love and charity for Him. When one has by dint of laborious medi-

tation acquired deep practical convictions in accord with the truths of faith, naturally the next thing to do is to exercise one's will and emotions on them. In any particular hour of mental prayer a point is reached at which one's energies and preoccupations should be directed to using the light acquired rather than to gain more by reasoning or considerations. As one meditates day after day the general tendency will be to arrive at that point sooner and more easily. As is true of one who is mastering some subject of study, a habitual fund of knowledge and appreciation is gradually built up and a time comes when it can readily and quickly be recalled. Moreover, after prolonged meditation for months or years, people approach the limit of their ability to sound the depths of the mysteries of faith or to soar to their altitudes; and further effort would be comparatively futile. Simultaneously there may grow up a disinclination to engage in more reasoning and a positive inclination to put to moral and religious use the knowledge that one has by hard work stored up. Thus reflection tends to give way to affectivity, study is succeeded by desire or aversion, examination is followed by hearty approbation or disapprobation. Any other course would be unnatural and unintelligent. After becoming thoroughly satisfied say, that God is really very lovely, one goes on to love Him. Sufficient acquaintance is followed by affection.

Affective Prayer

Affective prayer therefore is that form of mental prayer in which affectivity and volition preponderate over the discursive activity of the mind. Whether a prayer should be called meditation or affective is a matter of relative proportion. All mental prayer must of necessity include operations of both the cognitive and the appetitive faculties. But in meditation the predominant or characteristic element is reasoning and reflection, whereas in affective prayer it is the effort of the will and emotions. In meditation a man carefully pondered for example the fearfulness of hell; now he gives himself up to the fear of it. Or he may have examined the desirability of the good life here and the blessed life hereafter; now he practices that desire. Affection or emotion in these pages is understood to include every appetitive movement of soul, whether deliberate or indeliberate, whether purely spiritual or sensitive or both together. Love, fear, and hope are outstanding examples. Thus affective prayer is intermediate between meditation with its discursive reflection and multiple affections at the

one extreme, and contemplation with its intuition and simplified affection at the other.

The name "affective prayer" seems to have come from Alvarez de Paz (1560-1620), one of the greatest but less well known of the spiritual writers of the Church. His work on the spiritual life and its perfection was written in Latin and fills six large quarto volumes.

Advantages

As compared with meditation, affective prayer has certain advantages. Of course, it must be practiced in its proper place: it must be used by a person who finds that it suits his present condition better than any other kind of mental prayer. Then it is more natural and easy. It is just the prayer to which he feels attracted and which seems to promise more grace than any other. If a man were to persist in meditating when he should have advanced beyond that grade, he would be doing violence to himself, profiting comparatively little, and making himself miserable besides. He would be like a pupil in school who is compelled to repeat a year although really he should be in a higher class. Moreover, it seems to be easier, for many people at least, to foster emotional states within themselves than to pursue a train of thought or reasoning. This is all the more true when to exercise themselves in affection is precisely the natural and proper thing for them to do.

Since the objective of prayer is goodness of will rather than knowledge in the mind, affective prayer, concentrating upon affectivity and volition, is a more efficacious means to that end. Developing deep practical convictions that follow from our relations to God is good and necessary, and for beginners even the best that they can do. But a time should come when something else is better. The very nature of moral or religious progress indicates that the more one exercises one's will well and rightly, the greater, other things being equal, that advance will be. The famous dictum of Thomas à Kempis that it is better to feel contrition than to know the definition of it seems to have a certain relevance here. We please God, and ultimately ourselves and others also, more by our attitudes of will than by our states of mind.

After the limitations of our knowledge, the great source of all our troubles seems to be wrong emotion. We like the wrong things, or if the right things, then in the wrong measure or the wrong way. If all of one's emotions were just what they ought to be, if none of

them seductively prevailed over one's love of the truth, one would never err in judgment. Nobody would ever be misguided by prejudice or unfair prepossession if he were not under the influence of some irrational feeling of hostility or partiality. Personality problems always have some emotional factor behind them. Sin always consists in giving in to some evil tendency such as inordinate fear, desire, or love. The sinner may fear men rather than God, or he may desire wealth more than virtue, or he may love some fellow creature to the contempt of the Creator.

Positively, all distinctively human excellence, after that which is intellectual, is to be found in some good form of affection. The good man is precisely he who really loves good things. He has all the emotions, he is moved by them all, and he lets them all have their legitimate outlets. He fears, for example, the right things, and in the right measure and way. His emotions are under control and at his service, in so far as that is humanly and morally possible. Emotional maturity, the condition of being well adjusted, and integration of personality—all ideals which the psychologists would have us realize—are exemplified by the man whose affections are directed toward the right objects and kept proportioned to them. It is just this harmonious accommodation on the religious, spiritual, and supernatural level that affective prayer seeks to effect. A person practicing this sort of prayer seriously would, at least at the moment, fear God, hope in Him, and love Him rightly and appropriately.

A third advantage of affective prayer over meditation is that it does more to give one a certain *experimental* knowledge of God, and of course this is most desirable. One does not directly experience God Himself—possibly that may come later in the mystical forms of prayer—but it does add to one's awareness of how it feels to deal with God and to find satisfaction in it. It is one thing to know, say, God's lovely attractiveness merely intellectually; and quite another, after having given oneself up to it, to experience the happy effects of it upon one's inner self. Now God seems decidedly more real, more personal, and better fitted to fulfill one's deepest aspirations and to evoke that practical kind of good will that leads to better living. After tasting and feeling that the Lord is sweet, one is in every way better disposed.

Another advantage of affective prayer (for what it is worth) is that it is more likely to be highly consoling. There are indeed most exquisite delights consequent upon speculation, upon seeing the

beauties of truth, or making fresh discoveries of it; but all in all these are surpassed by those that follow love and the other emotions that naturally go with it. Not that affective prayer is concerned only with the exhilarating emotions. It may be saddening as well as gladdening. But in general and in contrast to meditation, it is more apt to fill the soul with spiritual joys and consolations. Enjoying these should not be one's principal purpose; however, they are means and do have a value.

Disadvantages

Like all other good things in this life, affective prayer has its disadvantages also. The affectivity aroused may be more verbal than real. The affections may be shallow and fickle, and lead rather to self-deception and disillusionment later than to anything else. Devout feelings, in certain temperamental persons especially, may easily degenerate into pious sentimentality or flighty emotionalism. One becomes like the man in the Gospel "that heareth the word and straightway receiveth it with joy; he hath no root in him, but is inconstant, and when affliction or persecution cometh because of the word, straightway he is scandalized" (Matthew 13:20-21). Persons with imaginations that are lively and emotions that are readily touched off by a spark would have to guard against affection in prayer that is not sufficiently deep and strong to stand the test of wear and resistance. Such persons may need to cultivate meditation—serious, sober, practical reflection—and to be slow about surrendering themselves up to seemingly holy feelings. Perhaps for them more sense and less sentiment would be becoming.

A man who does well in affective prayer is full of good will, holy resolutions, pious projects, and perhaps heroic dispositions. He is, at least for the time being, as good as he can be. This condition he may notice, and then begin to feel well satisfied with himself, and possibly even really proud. The next step would naturally be presumption, attempting, or proposing to attempt, something beyond the limitations of his strength and grace. To avoid disappointment and distress later, such a man should realize that there may be a great distance between good feeling and good living, between resolving and accomplishing. He should strive to make his good affections still truer and better by balancing them with a sense of his own weaknesses and by making them conducive to genuine advance in virtue rather than to self-deception and lapses from virtue.

For those pious people who are overeager to seek consolations, who are inclined to rest in the consolations of God rather than in the God of consolations, affective prayer presents a peculiar danger. It gives them a better opportunity to follow their special propensity. The conclusion is not that therefore they should shun it. That would be tantamount to renouncing progress in prayer. What they should do is, being aware of their own weakness, to take appropriate precautions against seeking too much gratification here and now in devout feelings and sentiments, and to cultivate those affections which in the long run will bring them most happiness and enable them to please God most. The right sort of affection will always lead them to greater unselfishness and abnegation and to greater attachment to God and the things that pertain to His service. If one's emotional reaction be overoptimistic, it should not be given up altogether nor exchanged for a pessimistic one but moderated and reduced to what is right and appropriate.

Transition

Because affective prayer is better and higher in itself than meditation, one should not therefore abandon this latter prematurely and, as it were, jump from one grade to another in the school of prayer before one is really prepared for the advance. The proper thing rather is to be informed in general about the nature, purpose, and degrees of mental prayer, to know what to expect, to do one's best in the form that comes most naturally to one and seems most promising, and thus to be borne on, so to speak, by the current of nature and grace. If a person should leave meditation too soon, he would lose the necessary aids it could give and not be in condition to reap the advantages of affective prayer. If meditation is made well, it will automatically and gradually conduct one higher.

Methods of Affective Prayer

It is not surprising that some methods of prayer should be more apt to induce affection than others. To take an example from those recommended by St. Ignatius in the *Spiritual Exercises*, his method of "contemplation" according to persons, words, and actions would be better in this respect than the more rational mode called after the three powers: memory, understanding, and will. The Sulpician method, as explained, for instance, in Tanquerey's *The Spiritual Life*, pages 335-339, is rated highly for the purposes of affective

prayer. The method proposed by St. John Baptist de la Salle is in a special way affective. An outline of it follows:

Part I. To recall the presence of God and dwell upon it. Then to arouse these affections or make these acts: with reference to God, faith, adoration, gratitude; with reference to self, humiliation, shame, sorrow; with reference to Christ, appropriation of His merits, union with Him, invocation of His Spirit.

Part II. Some particular subject matter is considered, a mystery, a virtue, or a principle. Here also nine acts are elicited: with reference to the Savior, faith, adoration, thanksgiving; with reference to self, shame, sorrow, application; then three concluding acts, union with the Savior, petition, invocation of the Saints.

Part III. Retrospect over the results of the hour, thanksgiving, and offering.

Means of Eliciting Emotion

It is greatly to be desired that salutary affections should arise in the heart spontaneously and naturally after proper consideration of the objects that one is praying over. If they do not, then special means must be used to elicit them. This way of proceeding may appear artificial. Granted; but it is better than nothing, and at times may be indispensable. When, therefore, it is necessary to take some particular step to shake off apathy and arouse torpid feelings, one possibility would be to recall the principal emotions and see which ones are applicable to the matter in hand.

One could take as an initial point of departure the received scholastic classification of the passions or emotions. These are divided in the first place into the concupiscent and the irascible passions. The former are concerned with good or evil simply as such. The latter respond to good or evil inasmuch as these have some difficulty attached to them. When one comes to know something good, it is natural to feel *love* for it; if it be absent or not possessed, to *desire* it; if it be present and possessed, to experience *joy* in it. If on the contrary the object be evil, there is likewise a three-fold reaction: to evil considered simply by itself, *hated*; to it as avoidable, *aversion*; and if it be present, *sorrow* or sadness. When one becomes aware of some good that is also arduous or difficult, one *hopes* for it, or if the difficulty be too great, one *despairs*. When a man is threatened with some impending evil, he *fears*; if he feels well able to surmount the danger, he has *courage*. Finally, in case it be necessary to combat evil already at hand, *anger* strengthens one. All movements of soul can be more or less reduced to these eleven. One could hardly pray at all without finding that at least two or three of them are in place.

After a person thinks of God, to take one example, it is natural

to feel some such sequence of affections as these that follow. His infinite excellence and beauty suggest complacency, the beginning of love. All the inexpressible and innumerable marvels in Him evoke admiration. His immense dignity compels awe and reverence. His strict sense of justice, intolerant sanctity, and omnipotent power instill fear. His sublimity, especially in contrast to our human lowliness, inspires a feeling of self-debasement. If one has done something improper, confronting God and His infinite propriety makes one experience shame. The idea of the divine absolute goodness at once suggests love. The thought of heaven, of possessing as one's own and actually enjoying that goodness, begets desire and longing. The anticipation of it brings joy meanwhile. Realizing that with God's help one can overcome the difficulties of winning heaven and sharing His beatific life for eternity gives one hope. Knowledge that one is fighting the good fight and is supported by all the wisdom, benevolence, and power of God fills one with courage. When a person recalls all God's great and unnumbered benefits, it is only natural that a sense of gratitude should arise in the soul. Reflecting upon the reasons why one should not have offended God by sinning tends to fill the heart with regret and contrition. Similarly it is saddening to notice the discrepancies between the way in which men should respond to God and the outrageous manner in which only too many of them do. Thinking about the attacks made upon God or His servants by wicked persons, whether diabolical or human, could inflame one with a holy anger against the enemies of God. In a word, there is hardly any aspect of God that we can advert to that is not apt, if conceived vividly and deeply enough, to fill us with some salutary and moving affection.

Another example of a possible series of prayerful emotions: a man is struck with the thought that he should do something, say, to be more generous toward others. The idea of acting magnanimously fills the soul with a sense of moral beauty and delight. A feeling of admiration ensues. A desire so to act is experienced. One notices the divergence between this ideal and one's past conduct and is stirred to shame and sorrow. Diffidence also in self is suggested by these failures. Discouragement leads by contrast to the thought of hope in God. It in turn generates boldness and courage. The advantages for self in being generous are noticed and one's legitimate self-love is aroused. Love for self in God leads to disinterested love of God and then to love and zeal for souls. Finally, the resolve is

made to show greater generosity in the future and it is reinforced with all these good movements of soul.

Dynamic Knowledge Necessary

One may object that it is possible to think of persons or things which should move us and still to remain apathetic and untouched. We can notice God's loveliness and not love Him, or the desirability of heaven and not care about it, or the fearfulness of eternal punishments and still not fear. Unfortunately, this is just about where our great weakness lies. It is the first perversity that prayer must try to correct.

Very often movements of sensibility are not under our power, being dependent, for example, upon different physiological conditions. But when the will, the rational and spiritual faculty of appetition, is confronted with suitable objects and in a suitable way, it must react, at least incipiently and indeliberately. It is not indifferent toward good and evil in general, and its first unpremeditated stirrings are not free. If some knowledge does not affect it, more may. If one kind of knowledge does not, perhaps another will. In any case when there is question of what ought to be done, one will have to keep trying better and better degrees or forms of knowledge until something really moving is found. Thus if a man must make an act of contrition or charity for God and at the moment is incapable of it, the only thing to do, after begging God's help, is to continue considering the various motives and values from various points of view until he does become capable. For some people the best way of achieving this aim might be to repeat a formula deliberately and meditatively.

Sometimes objects are known indeed, but not under the right aspect to excite emotion. If, for instance, a person should wish to increase his desire for perfection, it would not do to think of perfection in a general way, or as a duty to be discharged, or as a difficult achievement, or as simply admirable and beautiful. Attention and consideration must be focused on it precisely as *desirable*.

Again, a certain quantity or amount of knowledge may be required, especially when objects are in competition. Suppose, to take an example from life rather than from mental prayer, that a man knows a lovely divorcee very well, whereas the divine loveliness is a very vague, abstruse, and remote thing to him. He may be tempted

to infringe the marriage laws. Without effort we know the attractions of creatures relatively well, and accordingly we are affected by them. To acquire stronger affections for the Creator may cost much hard thinking and comparing. On the basis of past experiences of fearful, desirable, or lovely objects it may be necessary to imagine in realistic detail how fearful it would be, for example, to feel the tortures of the damned, or how desirable and delightful it would be to enjoy celestial bliss, or how lovely Loveliness Itself must be. All these possibilities must be envisaged with reference to one's own dear self; the other man's pains will not hurt me, nor his pleasures thrill me.

Knowledge which consists in immediate, intuitive, and concrete perception is much more apt to move the emotions than mediate, discursive, and abstract conception. Think of the differences in emotional effect between seeing a spectacle and hearing or reading about it. A great effort may have to be made, while one is on the lower rungs of the ladder of prayer, to compensate for our unrealistic knowledge of God and divine things by building up as much vividness, pictorial quality, and realism as possible. In certain cases, for instance, when praying over scenes in the life or Passion of Christ, this can be done rather easily, especially by persons who have lively imaginations. Generally speaking, filling the imagination with appropriate, lifelike pictures is a first-rate means to stirring the affections. Novel ideas are more likely to impress us than old ones. Hence it is helpful to keep viewing an idea from all angles until we find a new aspect that strikes and moves us. A discovery made by oneself is much more highly stimulating than a thought presented by somebody else; a woman loves her own baby more than another's.

To sum up, factors that make knowledge dynamic and affective are such as these: a suitable object; presentation of it under the right aspect, that is, as odious, likable, etc., rather than as true; sufficient clarity; sufficient discernment and appreciation of the comparative superiority of the better objects; utilization of one's past experience of pain, pleasure, and love; reference to one's own weal or woe; concrete visualization rather than abstract conception; vivid, colorful, and rich imagery; novelty; discovery by self; and finally and principally, the utmost realism. A sane person cannot remain indefinitely indifferent or apathetic to emotional objects; only schizophrenics can do that.

Colloquies

After getting the proper kind of knowledge, the affections should be exercised. The more strongly, without violence, the better. Appropriate acts of them can be elicited, prolonged, deepened, repeated, and varied in different ways. The only limit to this sort of holy occupation would seem to be one's capacity and time. Long ago, a great mistress of mental prayer wrote that much loving rather than much thinking is the great thing in meditation (St. Teresa of Avila, *The Interior Castle*, IV, 1).

Talking things over with God, is, generally speaking, a better means of increasing affectivity than merely thinking them out by oneself; and hence the free use of colloquies is commonly recommended by authorities on prayer. The practice of the saints and of other holy people seems to confirm this counsel. Conversing with God is more personal, vital, and dynamic.

Aridity

Besides the general torpor and apathy that characterize the human heart with respect to spiritual realities and values, there are chronic and acute attacks of that malady called aridity. One's affections in prayer are relatively irresponsible. It takes different forms and has various causes. For our purpose it is enough to say that here, in a new condition, affectivity is still to be cultivated, but in a new way, corresponding to the changed opportunities and dangers. Evidently one should make the best use, without straining or racking one's nerves, of the emotional potentialities of nature and grace that are left, and for the rest to be prudent and patient. Effort should be directed to those affections that befit one's present condition and are apt to remedy it; for example, a sense of humiliation and shame, feeling one's losses, desire for a return of easier graces, hope, confidence in God, courage, and so forth. On the contrary, feelings that would take one away from prayer or fervor in God's love or service would have to be combated and a counteroffensive instituted against them.

Objective

The aim should be, both at times of prayer and also at all other times, as far as human shortcomings permit, to have that affective state of soul which is most reasonable and worthy of oneself and of all the persons and things that one has to do with. Thus one would

have, not only while praying but especially while occupied in other ways, the proper reverence and love for God, the becoming desire for heavenly goods, and the right fear of the consequences of sin. It would not be very satisfactory to boil and bubble over with an effervescence of all the holiest affections in the morning before breakfast and then during the working hours of the day, or when temptations and trials come, to go back on all one's fine feelings. These are good, as far as they go, but it may be necessary to make them go farther. They must be made so deep and strong and, as it were, natural that they will safely weather all storms. Hence our emotions, besides being brought into conformity with divine realities and values, must be rendered whole-souled; that is, they must, as far as possible, really and permanently and effectively fill the whole person. Then one will continue to act well throughout the day as well as *feel* piously while praying. One deep, calm, intellectually supported, and sturdy affective movement of soul may be worth more than a score of them that are ebullient and tumultuous but less well-anchored and durable.

If a man's affections have been brought into harmony with their truest objects and if they have been extended so as to occupy the length and breadth and depths of his soul, he will, as a consequence, not only exemplify the psychologists' aim and ideal of a personality that is integrated, well adjusted, and emotionally mature, but he will also possess that happy impassibility or freedom from inordinate movements which may be called the reverse aspect of Christian perfection. In a word, it comes to something like this: a man loving God with his whole heart has no imperfect love that would be deliberate and the minimum of the indeliberate. Desiring celestial and eternal bliss as is proper, he would not desire anything that would take him away from it. Fearing God as he should, he would not fear men or human misfortunes in any way that would be wrong. In addition to the positive perfection and excellence of such a state of soul, he would be comparatively immune from troublesome and disturbing impulses of all sorts. He would approach the integrity, that ideal balance of appetites and tendencies, that characterized Adam and Eve before the fall, and in historical times, Christ and His immaculate mother. Free from the wrong kind of affection and having the right kind and enough of it, he would be ready for all good.

The La Sallian Formula for a Fruitful Apostolate

Brother Charles Henry, F.S.C.

[EDITORS' NOTE: Since this year is the American Centenary of the Brothers of the Christian Schools, it seems an appropriate time to give our readers an idea of the spirit and method of the founder, St. John Baptist De La Salle. Brother Charles Henry is doing this for us in two articles, of which the present is the first.]

ST. JOHN BAPTIST DE LA SALLE left an extensive spiritual and pedagogical literature for the guidance and inspiration of his religious family. The philosophy of education and the practical pedagogy contained therein have captured the attention of educators during two and a half centuries. He is universally proclaimed as the father of modern pedagogy because of his pioneer work in teacher-training, methodology, and the techniques of school administration. He is unique among religious founders for having conceived a new type of teacher and religious, the male non-clerical religious, vowed specifically and solely to the apostolate of education.

I. THE TEACHER'S VOCATION—AN APOSTOLATE OF SOULS

The world has gradually adopted the professional outlook of St. De La Salle and as gradually has come to draw the conclusions implied in his educational philosophy. It has adopted the simultaneous method and has accorded supremacy to the mother tongue as the vehicle of teaching. It is now universally accepted that the teacher must be trained as for a learned profession; that students should be classified by their ability and advancement in learning; that the school should be adapted to the needs of the pupils. The importance of pupil participation in the process of education and in the administration of the school is universally recognized. The value of a system of checks and balances on the teacher's progress in his art and of the pupil's progress in learning has led to an elaborate system of supervision in modern education. All of these are phases of the La Sallian revolution in education. The world has accorded them the honor of wholehearted acceptance in theory and practice. It has, however, failed utterly to understand, or even to recognize, the fundamental premise of all the saint's educational conclusions, the founda-

tion of his entire educational structure, viz., that the mission of the educator is an apostolate, an apostolate for the souls of youth. His mission is not merely a disciplining of the mind or a cultivation of the arts and sciences, it is also and more basically a formation of the soul, "a co-operating with grace in forming Christ in souls regenerated to sonship of God by baptism." This noble definition of Catholic education, promulgated by Pope Pius XI, finds its counterpart in the words of St. La Salle: "You are destined by God to beget children to Jesus Christ and to beget Christ in the hearts of children."

The whole thought of the founder of the Christian Schools in reference to the work into which Providence so gently but irresistibly led him, was to raise up a corps of men inspired by the supernatural purpose of winning the souls of youth for Christ. "The end of our institute," he says, "is the salvation of souls; God has called you to rear children in piety." In the Rules, which are the plan of life of his teachers, the founder was careful to lay down in the first chapter this guiding principle, "The end of this institute is to give a Christian education to children, and it is for this end that we keep schools, to teach children to live well by instructing them in the mysteries of our holy religion, by inspiring them with Christian maxims." It is because the mission of the teacher is such an apostolate that St. De La Salle urges him to "attach yourself only to Jesus Christ, to His doctrine and His maxims, since He has done you the honor of choosing you to announce them to children, His well-beloved."

1. God Has Chosen and Sent the Teacher

St. De La Salle has analyzed for us the various aspects of this apostolate for souls. It is not merely a profession that we have chosen in consideration of certain altruistic purposes. It is an apostolate, "a ministry to which God has called us. God has given you the order to dispense his word to your pupils, it is He who has called you and destined you for this employ. God has chosen you to aid Him in announcing to children the Gospel of His Son and the truths contained therein. You co-operate with God in His work, and the children you instruct are the field which He cultivates by you, since it is He who has given you the mission that you exercise." This mission is part of God's eternal providence for the salvation and sanctification of souls. "Providence has charged you to form the children to piety. His goodness has provided for the spiritual needs of the children by giving them teachers to instruct them, whom He

has charged with their care. You have received a great grace from God, called to a ministry which is concerned with the salvation of souls. You have the happiness to work at the instruction of the poor; thank God for having put you in a state in which you sanctify yourself and procure the salvation of others."

2. The Christian Teacher—Co-operator with Christ

The Christian teacher exercises his apostolate not only as a minister of God but also as the minister and co-operator of Jesus Christ. "What should encourage you to have great zeal in your employ is the fact that not only are you ministers of God but also of Jesus Christ and the Church, who has conferred on you the honor of announcing His holy maxims to children." In teaching the "Gospel of the Kingdom of God, for which Jesus Christ has sent him," the teacher has for model none less than "Jesus Christ Himself, who taught the catechism and the principal truths of religion." Being sent by Christ to imitate Him as catechist, the teacher should consider himself only as "the ambassador of Jesus Christ, acting and teaching as the minister of Christ."

3. The Christian Teacher Continues Work of Apostles

Jesus Christ has chosen the Christian teacher to continue the work which He confided to the apostles, saying to them, "Going, teach all nations." The labors of the teacher "are an apostolic function. He has been called, as the apostles were, to make God known, to succeed them in explaining the doctrine of Jesus Christ. He is the successor of the apostles in the work of catechizing and instructing the poor. Following the example of the apostles, which is that of Christ Himself, he should daily teach the catechism, exercising this employ in the same spirit in which the apostles performed their ministry. This grace of participating in the ministry of the holy apostles ought to be the object of our thanksgiving to God."

4. The Christian Teacher—Minister of the Church

As co-operators with Jesus Christ and successors to the apostles in teaching the truths of faith, "we are ministers of the Church. It is for the Church, as being the Body of Christ, that we labor." The Christian teacher "has been commissioned by Jesus Christ to build up His Body, which is the Church, by instructing children and forming them to piety. He ought to work in his employ to build up the Church on the foundation of the holy apostles, instructing with

care the children whom God has confided to him and who enter into the structure of that edifice. If he is to render his ministry as useful to the Church as it can be, he should daily teach the catechism, making the children learn the principal truths of religion. He should be motivated in this task by great zeal for the good of the Church. He will make his pupils true Christians, docile to the truths of faith and to the maxims of the Gospel, thus procuring the good of the Church. The teacher should be characterized by a high degree of simple, humble submission to the Church and to her decision. He should take for practice to follow in all things that which the Church teaches in the catechisms she approves, that is, in the catechisms prepared and adopted by the bishops united to the Vicar of Christ."

II. THE TEACHER MUST PREPARE FOR HIS APOSTOLATE

This noble vocation cannot be exercised without a careful preparation. The Christian teacher must be intellectually equipped to undertake the instruction of souls, who are destined to be living stones in the Church of Christ. He must also be well convinced that "it is God who gives the increase," and that the increase must be merited by a sincere practice of the spiritual life. Thus, a twofold preparation must be undertaken by the Christian teacher, one of study, the other of practice.

1. *The Christian Teacher must Prepare by Study*

"In order to give to others the spirit of Christ it is necessary to possess it oneself. That engages you to read the Holy Gospel with attention and affection; let it be your principal study. You are obliged by your ministry to have sufficient knowledge to teach the children under your care the good and solid doctrine of the Church. One of your principal cares should be to study it and to have a clear knowledge of it. God will make you render an account of this obligation." These are the two objects of the conscientious study of the Christian teacher. Let us examine the complete thought of St. De La Salle on each of them.

Holy Scripture

To be capable of his employ the Christian teacher must be full of the spirit of God. To that end he should "study above all the books of Sacred Scripture, especially the New Testament, that they may be his own rule of conduct and that of the children he instructs." Since he is "obliged to teach the holy doctrine of Jesus Christ, he is bound

to learn it thoroughly that by its means he may make his pupils true disciples of Christ." The Christian teacher should daily instruct his pupils in "truths drawn from the Holy Gospel. Therefore ought he daily to nourish his soul with the divine maxims contained in these holy books and make himself familiar with them by fervent meditation." St. De La Salle especially recommends a serious study of St. Matthew's Gospel "in which are proposed the most holy maxims of Jesus Christ and the principal foundations of Christian piety." Not only will the Gospel give the Christian teacher doctrine but also method, and "in reading the Gospel he ought to study the manner in which Jesus Christ acted and the means He employed to lead His disciples to practice the truths of the Gospel." It is the maxims of Jesus Christ, which we find in the *Gospel*, that should be the object of special study and reflection. "Instruct yourself well in the holy maxims of the Gospel and meditate them frequently. Nourish yourself daily with the holy maxims contained in the Divine Book. Take great pains to nourish your souls with maxims of the Holy Gospel, studying the means of putting them into practice."

The Epistles should also be the object of earnest study since the Christian teacher continues the work of the apostles. "Your first care should be to possess the doctrine of the holy apostles in order to give your pupils the spirit of religion." He should be joined in close friendship to St. Paul "by a frequent reading of the Epistles, by studying them, by meditating them seriously, and by making it his glory to practice what they teach." The instructions given by St. James in his Epistle are admirable and worthy of careful study. "They will serve you well in sanctifying your own soul and in forming those of your pupils according to the spirit of Christ." The same advice is given relative to the Epistles of St. Peter, "whose holy maxims you should be faithful to reduce to practice."

The Doctrine of Holy Church

It is not only in the Holy Scripture that "God communicates to us what we are to teach our pupils but also in holy books filled with the truths of religion and the maxims of the Gospel." It is a matter of absolute necessity that the Christian teacher "have a deep knowledge of the truths of religion that he may be able to explain them clearly to his disciples." His mission places on him the obligation of working for the salvation of others, from which develops the duty of studying the catechism and of reading good books. "It is necessary to

become profoundly instructed in the truth by study; ignorance would be criminal since it would cause ignorance in the students." If the Christian teacher is to serve the Church capably, he must zealously study the catechism that he is bound to teach his students, and by means of salutary instructions inspire piety in them. In a word, the Christian teacher "ought to know the truths of religion well." But to be a truly valuable auxiliary to the Church, "this knowledge of religion must be joined to piety," and the knowledge of the Holy Gospel must be followed by a zealous practice of the maxims found therein.

Secular Branches

Although the primary purpose of the Christian school is the religious education of the children, St. De La Salle wished it to impart also a thorough education in the secular branches. Consequently, the Christian teacher should be proficient in secular learning as well as religious. It was this conviction that led the saint to labor so hard, despite all opposition, to establish a scholasticate for the Brothers at Vaugirard and later at St. Yon, and to establish normal schools for the country school teachers. In both establishments the future pedagogues studied all the subjects that were taught in the primary schools. When he undertook the establishment of the higher forms of schools for the Irish exiles, for the young artisans who attended Sunday courses, and for the various categories of boarders at St. Yon, his first thought was adequate preparation of the teachers for these establishments. On the subject of intellectual formation in the secular branches he said very little, but his action in this field is an eloquent demand for adequate training.

Methodology

The saint was clearly aware that it is one thing to have knowledge and quite another to know how to impart that knowledge to others. Hence the importance of the scholasticate and the normal school, not only to impart the content but also to train in the art of teaching. Hence, also, the need of a practice school, like that of St. Hippolyte, where the aspirant teacher can learn to apply the methods learned in his class of pedagogy. Hence, too, the need of a manual of pedagogy, which the saint supplied by his *Conduite des Ecoles*. The study of this manual under the tutelage of an experienced teacher, and the application of its principles under supervision and criticism in practice school are indispensable preparations for the apostolate of education.

2. The Christian Teacher must Develop Spiritually

The founder of the Christian schools proposes the example of St. Thomas to our imitation. Like him, the Christian teacher "has to learn the science of religion and salvation; it will be difficult for him to possess it thoroughly unless, like St. Thomas, he employs three means: study, prayer, and mortification." In fact, to attribute to one's own study and effort the preservation of the innocence of one's students, or their conversion, would be a sort of theft. This is a work that can be only God's and those whom He employs, who give themselves entirely to Him and who have continual recourse to Him to procure so great a good."

Prayer, Especially Mental Prayer

"Mental prayer is the exercise that God has chosen for the channel of His graces, a fact that should move the Christian teacher to apply himself to it with special zeal, since he has the obligation of meriting both for himself and for those whom he instructs. It is in mental prayer that God confides to you what He wishes you to teach your pupils. We must mount up to Him daily in mental prayer to learn from Him what we are to teach." The Christian teacher should be untiring in announcing Jesus Christ and His maxims. For that end he should be frequently in His company by mental prayer. It is in mental prayer that he will learn his obligation of not sparing self in anything in order to procure God's glory. He should frequently reflect on the obligation of being a man of mental prayer, "having to pray not only for personal needs but also for those of the pupils and for the salvation of their souls." The Christian teacher must recognize that he is lacking in the fulness of the Christian spirit and in adequate knowledge of the truths of religion. "He will, therefore, ask of God to supply what is lacking. He will knock at the door, pray, demand with insistence, even with importunity. He will demand a knowledge of the Three Persons of the Blessed Trinity. If he obtains that, he will have the means of instructing those who have recourse to him." The Christian teacher should surely know his religion well, "but he should give, by his wisdom and piety, evidence of that knowledge."

Mortification

The need of mortification as an adjunct to study and prayer is a frequent theme of the founder of the Christian schools. "That your prayer for those you teach may be effective, you should join to it, mortification. It is by a mortified life that the saints who have worked

best for the salvation of souls have disposed themselves and put themselves in a state to achieve much good. You are obliged to instruct others. You will have reason to blush if you are obliged to teach them what you do not know yourselves, or to exhort them to do what you do not do yourselves."

Communications

Vacations

[EDITORS' NOTE: For the most part these letters on vacations are merely excerpts from or digests of the originals. We had not the space to print them in full. We have received other communications which are also too lengthy and which more or less defied our attempts to select from or digest them. These latter communications will not be published.]

Reverend Fathers:

I was overjoyed to see my letter on (that is, against) vacations in the January number, and overawed to see the editor's addition to the effect that I had missed the point. I was peeved for a long time. At one point I felt like throwing our summer house at him. But following one's feelings is a modern mania, like vacations; and I am glad now that my madness did not make me mad. Besides, I would doubtless have incurred the editor's censure a second time for wasting such a precious thing as a summer house.

I feel better now; and even grateful to you for putting it mildly. You might easily have said that, while missing the point, I was also quite sharp. And I meant to be sharp. . . . They say that Nero fiddled while Rome burned. I think we are relaxing while the Roman Church rots. Don't tell me the gates of Hell are not going to prevail. I know that. What needs to be said is that we might close them a little tighter—a great deal tighter. This needs to be said to others besides religious, to me especially. . . .

I do not think our nuns bad; but neither do I think the trouble with the world is with the bad people. I think the trouble is with the good people, that they are not good enough. The point I am making is a challenge. Make the Cross as good as the Red Cross. Stop praying (these words are written after ten years' thought) for yourselves first. Pray for God's intention. Pray blindly for it. Pray for vocations as fervently as you pray for vacations. Pray for conversions as anxiously as you pray for enrollments. Pray for the

other community as feverishly, if God wills, as for your own. Be mothers of the American Church. Nurse it into higher holiness. Natural mothers' work is never done. Yours is a greater calling. Even harder work should be your order of the day—and the night. . . . —SECULAR PRIEST SISTERS' CHAPLAIN.

Reverend Fathers:

To me the Scriptures show a sympathetic, merciful, and understanding Jesus. Let me quote a passage from a book by another secular priest Sisters' chaplain:

"Learn how to rest with Christ. Do not think that you remain with Him only when you are praying or working for Him. As soon as you become tired in a work which you undertook for Him, you have a right to rest with Him after your toils. . . . Christ will encourage you to leave your work and take advantage of recreation. He will not reproach you for this, for He is the Master exceedingly good, who is most solicitous in His care for His servants. You can, therefore, devote moments free from occupation on lawful recreation without any trouble, with complete freedom. This will be completely in accordance with God's will, no less meritorious than work itself." (Rev. J. Pitrus, S.T.D., *The Religious at the Feet of Jesus*.)

I would not worry too much about the religious spirit suffering because the community has a home at the seashore where the Sisters take their vacations. Yet St. Paul has cautioned that although many things are lawful, not all are expedient. And would it be expedient—about this I would worry—for each community to acquire such a home, especially by taking over some hotel or estate? Those homes would be tax free, wouldn't they? We hear much criticism, especially in our northeastern section of the country, because of the loss of revenue to municipalities when religious take over large homes and estates. And I would also worry whether our own Catholics would be pleased; for it is our own poor Catholics who donate the greater part of the means which enable the communities to subsist and expand.

How and where, then, can the Sisters spend a vacation which they need and which would benefit them? Could I suggest an exchange of Sisters for a few weeks between communities, especially those that have convents that are located outside the cities? This would be a change of atmosphere and faces for some of the Sisters, though I suppose it would not take care of all.—WORRIED.

Prayer

[EDITORS' NOTE: A year ago we began a discussion on prayer. Many letters were received, not all of which could be published. We give here some excerpts which contain helpful suggestions.]

A Dominican Sister writes: "Mental prayer is often made very complicated by too much mechanics. A retreat master who stated simply that 'Meditation is thinking and loving' did much to simplify it for me."

While too much insistence is sometimes placed upon method, it nevertheless has its place, and an important place, especially for beginners. The subject is frequently touched upon by our correspondents. A Sister writes:

"Meditation in many religious communities is made very difficult, I believe, by certain customs which may have been all right in the beginning of the institute, but which are outmoded. To be specific: meditation made in a dark or dimly lighted chapel, while one listens to the reading of the points, is certainly conducive to sleep. The early hour, the atmosphere, the straining to catch the words when the reader is indistinct—all this produces just the effect needed for day-dreaming if not actual sleep.

"During the past summer I had the opportunity of studying at a distant college. Away from my own community, I was responsible for my spiritual exercises, which I had privately. I was really amazed at the difference it makes to have one's own meditation book and to be able to read it when so inclined. The conclusion is obvious. Let each Sister have her own meditation book, and let her use it when she wishes, and I think I would even add, where she wishes. If she chooses to make her meditation in the chapel—and I know that nearly all the Sisters would prefer that—then give her enough light for reading. I am sure that under these conditions much more spiritual light would illumine the soul."

A Franciscan Sister agrees with the foregoing: "It appears to me that very few religious can dispense entirely with a tangible aid, such as a meditation book or other reading matter. A contemplative or mystic very probably can. However, most religious are neither. When the mind is unusually beset by fatigue or the will by inertia, heavy reading is out of the question. In such cases some book of devotion containing meditative passages may be in order. And when even this substitute fails to accomplish our purpose, possibly we can concentrate on a meditative verse card."

A Marianist Father recommends two helpful leaflets, "When I Mean Business" and "When I But Talk." He also suggests:

"In every meditation, no matter what is read for the community, or what subject is chosen by the individual religious, come back to three points, which can be varied indefinitely, according to daily needs, and never seem to lose their freshness and interest:

"1. 'Jesus, make my heart like Yours . . . in faith . . . in hope . . . in love . . . in strength . . . in patience.' It is helpful at times to feel one's pulse, to adore God in having made the heart so wonderful (physically), and to beg Him to make it still more wonderful in virtue and grace.

"2. 'Jesus, give me many souls to bring to You . . .' It is useful to mention persons by name, asking special graces for them, making reparation for them

"3. 'Jesus, I thank You for *everything* . . .' Go into detail."

Concerning resolutions, a Franciscan Sister gives good advice: "Have just *one* resolution for particular examen and meditation. Many spiritual directors advise this. Keep to the one as long as you feel you are deriving benefit therefrom (a week, a month, etc.) No matter what the *subject* of your meditation is, in the *affections*—acts of love, contrition, humility, confidence, gratitude, praise, etc.—it is most natural to give to our Lord the greatest *present need* of the soul, and here is where your resolution comes in. I believe many souls scatter their efforts by having two, three, or more irons in the fire at once."

Several correspondents have found that "extra" mental prayer is efficacious:

"After years of mediocrity it is hard to make a start, but ten minutes at night in a darkened chapel without beads or vocal prayers—just listening to God and blindly desiring to open the heart to Him—ten minutes whether He seems to be there or not—will do wonders."

"'Making up' by a few minutes of real communing with God at some other time of the day for meditations poorly or carelessly made is a big help towards making meditation better."

"Many would undoubtedly profit by giving a little *extra* time to mental prayer, at least on Sundays and feast days. I do not believe any rule would forbid a religious taking 10 or 15 minutes for this. It keeps one out of the habit of going to prayer just because

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we have to; and fosters love for prayer, and the desire for recollection and union with God."

Exhortations to prayer are recommended: "It helps considerably when the Superior reminds the Sisters frequently of the necessity of giving their best efforts to their prayer time; also encouraging them to practice recollection as much as possible. When such points are seldom or never stressed, they inevitably suffer some decline; whereas, if they are stressed occasionally, they do improve."

Example is the best exhortation: "Learners in the spiritual life must SEE *in the concrete* the result of the doctrines which are so abstract at the outset. Those who teach must not be afraid to reveal themselves—they must put their light upon the candlestick. But if they have no light—if the salt has lost its savor—what then? The Curé of Ars had little learning, and no gift of oratory—but he had holiness. God was in Him and men *saw* and *believed*. 'I saw God in a man,' remarked one who visited Ars. Even one saintly religious in a community will be a living example that it all CAN be done—that the *theory works*."

In conclusion, we quote from a Jesuit of Mexico: "I read somewhere in St. Theresa: 'What we are doing while kneeling before God, is, not so much trying to move Him to hear our prayer, as to dispose ourselves to hear Him. And more briefly she repeats in *The Way of Perfection* . . . 'You shall find Him just as you want Him.'

"St. Bernard gives the reason for it . . . 'The soul recognizes what is in God, according to its own dispositions. It is therefore necessary that God show Himself to you in the measure you prepare yourself for Him.' "

CONCERNING FUTURE COMMUNICATIONS

Communications on prayer and vacations, particularly the latter, are still welcome. But we should like to start on some new topic. Do you have any topics to suggest? One topic that has already been suggested is "Worldliness in Religious." Do you like it? Perhaps you already have ideas on that subject and are willing to start the new series of communications?

Please address communications to our Editorial Office (St. Mary's College, St. Marys, Kansas). Keep them as brief as possible, and, if you possibly can, type them double-spaced.

"Having Nothing Yet Possessing All Things"

Joseph A. McCoy, S.M.

THE central dogma of Christianity is the Incarnation. Through it God the Father gathers all things to Himself, and in it all things in the world of nature, grace, and glory are centered. It is the *Great Sacrament* in which, under the sensible form of man, God gives Himself to us and wins for us the grace through which we become His children. When the Word was made flesh, a portion of natural creation was set aside and consecrated to be the earthly body of the Son of God, and through this union of our humanity and His divinity all the things which that humanity sees and touches and hears have taken on new meaning. The world has been supernaturalized; it has become a sacrament.¹

It is true that for untold ages the firmament has proclaimed the work of God's hands, that all the works of the Lord bless and praise and exalt Him above all forever. Nevertheless, it is especially since the coming of Christ that all things, whether on earth or in the heavens, have been reconciled to God (Col. 1:15-20). In His Incarnation Christ has made all things new. Henceforth all creatures, each in its own way, will be elevated to do some supernatural work. No longer will water be a mere inanimate object to be used by man with blunt irreverence and ingratitude; but, "Sister Water, humble, precious and chaste,"² for to water will be given the power to wash the soul and to stamp it indelibly as a child of God when we are born again of water and the Holy Ghost. No longer will oil signify only bodily strength, but rather the spiritual vigor which comes with confirmation. And with what reverence will all of us who believe in the Blessed Eucharist see the wheat waving in the fields and the grapes on the vines which will one day become His body and blood. It is thus that through His Incarnation He, who being rich became poor for our sakes, has enriched us through His poverty (2 Cor. 8:9).

¹"Sacrament" is here used in the broad sense of any material thing serving as the occasion of supernatural grace.

²Canticle of the Sun.

Faith in the Incarnation is, then, the soul of reverence, of that reverence which sees in each thing that *is*, a sacrament. This reverence finds its highest expression in the three vows of religion, and reverence for material things in particular finds not only its highest expression but also its greatest reward in the voluntary renunciation we make of them by the vow of poverty. For certainly if anyone should love the world and all the truly good things in the world and rejoice in them, it ought to be one who belongs wholly to the God who made all of these things and who "saw that they were all very good."

This *deeper enjoyment of things*, which is possible only to a man not desirous of possessing them, forms a portion of the hundred-fold promised by Christ—a fact which seems to be easily overlooked. Hence it appears necessary to clarify the positive aspect of our vow of poverty in order to increase our love and respect for this great renouncement which has become for us a so much greater enrichment.

"For the sea is His and He made it; and His hands formed the dry land" (Ps. 94:5). All things have been given to us by Our Father in heaven and ought to be received and used by us with an almost infinite reverence and gratitude because of their divine origin and sacramental character.

Nothing is more foreign to the true spirit of poverty, for which we are declared blessed, than contempt for material things. These things are sacramental in character because of the part they have taken, and are taking still, in the divine plan of redemption. Now, no greater contempt can be shown any creature of God than to refuse to see in it any value in *itself* and to regard it merely as something for *ourselves*, something to be grasped and hidden away and used by ourselves alone. This is avarice, which refuses to love things for themselves and sees in them only a means of self-advancement. The avaricious man is incapable of reverence for the things which the Lord has made, for he does not love them for themselves but for himself.

In like manner the proud man is incapable of true reverence and love. He would build a wall around the sea so that he alone, and those whom he would invite, could look at it. And when he looks into the sea he finds there a reflection of himself, not of God. Surrounded on all sides by the tremendous beauties of God's creation he sees in all of them only himself; and so he stands desolate, blind to the sacramental character of those things he spends his life accumu-

lating, deaf to the call of God which can be heard in every rustling leaf and singing bird, interested in things only insofar as they add to his own glory. For him, as for the avaricious man, God's world has become but the reflection of his own paltry self.

The sensual man is likewise incapable of this reverence because he sees in things only a means to his pleasure. As he sits down to the table of God's bounty its deep meaning is lost to him. Were someone to explain to him that the union of all men in the Mystical Body of Christ is symbolized by the family at table or that the food which we eat ought to raise our minds and hearts to the Blessed Eucharist, he would be met with a dull uncomprehending stare. His mind, blunted by a search for pleasure, misses the whole meaning of creation; and he too revolves stupidly about himself, blind and deaf to the true value of the good things our Father has given us.

The true attitude to be taken toward *things* was laid down by the patriarch of monastic life in the West fourteen hundred years ago. St. Benedict writes, "Let him [the steward] look upon all the vessels and goods of the monastery as though they were consecrated vessels."³ Here we have the correct evaluation of all things that are—they are consecrated vessels. The stones around us are the building materials for a new and better world, the City of God; the flowers are to decorate His altar. The man truly poor in spirit is he who sees things as they really are, and who reverences and loves them because of their inner beauty and because of the God who "made and loveth all." He refuses to grasp them for himself. He refuses to store up pieces of cloth or metal lest he store up his heart with them, and moth or robber get in and destroy both. He refuses to build a fence around the sea, for it comes from the Father of all, and belongs to all. He has seen it, and he has seen God in it, and it is his. He has heard the call of God in the sound of someone's voice or in something he has read, and he does not hanker to keep the one for himself alone or to copyright the other. They are his, and he loves them and reverences them as the proud or avaricious or sensual man never can because he loves them for themselves, not just for himself. He gets more joy out of them than the man who would wish to own them, for he is not interested in *having* something but in *being* something. He does not live; Christ lives in him; and the Second Person of the Blessed Trinity, who foresaw from all eternity that all the things that would come into existence would be very good, loves these things

³Rule of St. Benedict, Ch. 31.

in him and reverences them for him and rejoices in them with him.

It was said of St. Thomas More that, "He could love the things that pass because his affection was set on the things that do not pass." The religious can love all things because in loving them he is loving God. In them he sees the reflection of God's glory, he hears the call of His voice and feels the breath of His divine presence. He is not interested in having them, for God has made them for His Own glory; but under no circumstances will he disdain them. He sees them "as though they were the consecrated vessels of the altar." Everything that God has made has become a sacrament for him, a "visible sign of invisible grace."

There are two qualities which grow out of this attitude, generosity and economy. Generosity in imitation of the bounty of Christ, who worked a great miracle so that a huge multitude could "eat and have their fill"; economy in imitation of the same Christ who, after having shown that He had no need of earthly resources, told His Apostles to "gather the fragments that are left over, lest they be wasted" (John 6:12). If a religious is in charge of goods he will look upon himself as taking the place of God the Father, who has placed His whole visible creation at the disposal of man, and will consider himself "as it were a father to the whole community."⁴ Whether these things are in one man's hands or another's, they are the Father's patrimony, entrusted to us to be enjoyed and loved and reverenced for His sake, and to be distributed bounteously to all of God's children.

One truly poor in spirit is also economical "so that nothing may be wasted." With what care should the patrimony of God be administered lest what should go to Christ in His poor be lost!

For the religious with the spirit of poverty life is, then, not only a continual "*Benedicite*" in which all the works of the Lord bless the Lord, but also a continual joy, and even an adventure. Every day the world discloses new beauties and new values to him because he has opened himself to these values by detachment from self. For him, as for Christ, the birds of the air and the mustard seed, the bride and the bridegroom, the sheep and needle and the banquet and the discovery of hidden treasures are all sacraments—signs pointing to heaven and to the Father who made them and gave them to us to love and to reverence and to enjoy, but not to store up.

⁴*Ibid.*, Ch. 32.

Concerning Patience

Stephen J. Brown, S.J.

THERE is an old rhyme which begins

*Patience is a virtue
Deny it if you can*

I forget the rest, but at all events that much of it expresses a truth: it is undeniable that patience is a virtue!¹ It is not an attractive virtue: it looks at first sight too much like apathy, stolidity, mean-spiritedness. And is there not the variety of patience enshrined in the wicked old rhyme,

*Patience and perséverance
Made a bishop of his Reverence.*

But Christian patience is something very different. It will be worth our while to enquire into its true nature.

It is clear, in the first place, that there are at least two kinds of patience. There is first the patience that connotes suffering (the Latin *pati* means to suffer). Endurance is almost a synonym of this kind of patience; and its opposite is complaining, murmuring, whining self-pity, repining, rebelling, or simply breaking down and giving way. This is the patience of the martyrs under their physical sufferings, the patience of Job in his misfortunes, the patience of a patient (i.e., sufferer) in a hospital. It is also the patience of people who have sorrows and troubles and crosses of various kinds. You say of somebody, "He has need of great patience: he has a great deal to put up with." The prevalence of pain and sorrow in this life of ours is the measure of our need of patience.

The other kind of patience connotes not exactly suffering, unless such as is involved in the passage of time without the accomplishment of something we have at heart or in our being thwarted in some way. Its opposite is impatience, or losing patience. It consists in a kind of reining in of forces tending to fling off the incubus or obstructiveness of the thing under which we are said to be patient, for instance, "back answers" under rebuke, angry retort under criticism.

In this second sense one talks of unwearied or inexhaustible patience as though the passage of time wore down the resisting

¹St. Thomas settles this point in the first article of the 136th question in his *Secunda Secundae*.

nerves. It is a kind of power of waiting without murmuring at having to do so. Thus God is said to be patient. He can afford to be patient for He can afford to *wait*. Ought not we, all of us, feel deeply grateful for that divine patience which puts up with our follies, forgetfulness, ingratitude, and sins, and yet forbears to strike. As Isaías says, "The Lord *waiteth* that He may have mercy on thee" (30:18). Contrast the behaviour of the important people of the world. They do not know how to wait and they must not be kept waiting. Said Louis XIV in his impatience, when some expected person pleaded his punctuality, "*J'ai failli attendre*" (I was nearly having to wait).

Now what is to be our attitude in the various circumstances that try our patience? We might call in philosophy to our aid—a certain stoicism, or a touch of fatalism like the Moslem *kismet*, "It is decreed." We might repeat to ourselves the saying, "What can't be cured must be endured"; or, as Horace put its,

. . . . *durum*

Sed levius fit patientia

Quidquid corrigeret est nefas.

We might, in short, make up our minds to "grin and bear it."

But that, for a religious or even an ordinary Christian, is not good enough. For us Christians, suffering, sorrow, persecution, and the like are not simply unmitigated evils. They are "crosses," fragments of *His* cross. If we lived the full life of faith we should welcome them, embrace them. "My brethren," wrote St. James to the early Christians, "count it all joy when you shall fall into divers trials, knowing that the trying of your faith worketh patience and patience hath a perfect work" (1:2-4). And St. Paul kept repeating the same exhortation to joy in tribulation when writing to his much-tried neophytes. You will find some references at the end of this article.

But I think it is not so much in the first kind of patience that we religious fail—at all events in the rounds of daily life; it is rather in the second. So let us look a little closer at the persons and things that try our patience in this way, the persons and things with regard to which it behooves us to keep patient. First come *ourselves*. There are those (and the writer is one of them) who, when they catch themselves doing or saying something of which their better selves disapprove, are wont to apostrophize themselves in opprobrious and insulting terms, "You ass!" being about the mildest term that seems to

fit the case. It may be just a harmless way of "blowing off steam," or it may betray irritation and impatience. And this impatience may be due to annoyance that the very high opinion which we entertain about ourselves has received a setback. Again there is impatience whether with our material defects and shortcomings or with our moral and spiritual faults and failings. I am afraid it is an outcome of wounded self-love. Sorrow and repentance, yes, that is all to the good; but impatience, no. It gets us nowhere. So with impatience arising out of the slowness of our progress in the spiritual life. It is quite out of place, to say the least. For, apart from moral miracles, all progress implies growth; and growth in all God's living creatures is slow, even imperceptible. You don't see trees or babies grow. Spiritual growth may be far slower still and even more imperceptible. So let us not try any yardsticks on our soul's stature nor set a time limit to its growth.

Then there are our dealings with other persons. Religious need a considerable fund of patience, for they live day in day out, often year in year out, within a group some of whose members, however excellent, have their little peculiarities; and these may try one's patience as well as one's charity. But without confining ourselves to community life let us pass in review some types of persons who are liable to try one's patience. I need do little more than name them. There are, of course, the cranks or people whom we regard as such because their ways are not our ways. There are the difficult, the crotchety, people whom it is impossible to satisfy. There are the slow and stupid—they can't help it, but There are people of whom it is said that they do not easily suffer fools. Well, they are just impatient people. There are the bores, well-meaning people, perhaps, but insufferably dull—or so they seem to certain others. There are the obstinate who refuse to give way or be persuaded. Some of these, as we say in Ireland, would "vex the patience of a saint."

All these types may be found among our pupils if we are teachers and among our penitents if we are priests. Now as regards teaching, well, "Education thy name is Patience"; and as for the confessional, if there be any virtue more needed there than patience I should be interested to hear of it. Impatience means bad confessions or the torture of scruples.

But ourselves and other people are not the only triers of our patience. Mere lifeless (or at all events irrational) things and circumstances can be very trying—weather that does not suit us, buses

that do not arrive, bootlaces that break at the most awkward moments, cats that howl in the night, noises (doors that bang, windows that rattle, etc., etc.) which disturb us in the daytime, plans of ours that fail to work out, all that thwarts us in whatever way. To lose patience with these things may be less harmful than to lose it with persons, but it is even less reasonable, and it is quite useless. Which wise consideration, alas, has not prevented the writer from doing it often.

Yes, patience is certainly a virtue, but it ought not to be an isolated virtue. Without *humility* it is little better than stoicism. St. Paul says that *charity* is patient, no doubt because it knows how to make allowances and how to find excuses—for others. And St. Catherine of Siena says in her *Dialogue* that “love never goes alone, without her train of real virtues and of these the principal is patience which is the very marrow of love.” She also says that patience and *obedience* are inseparable. Again, since patience involves self-restraint, it is a form of self-denial and of *mortification*. When wrongs and calumnies, insults and affronts are patiently endured, patience may amount to heroism.

Finally, to be something more than a merely natural virtue, patience ought to spring from supernatural motives. There is the abiding thought of what we deserve to suffer because of our past. There is the thought of what we hope is coming to us. For “the sufferings of this life are not worthy to be compared with the glory that is to come” (Rom. 8:18). As the old song says, if I remember it rightly:

*Only a little way to stray
Only a little way to roam
Then safe at last, all danger past
Safe in our Father's home.*

Above all there is the long-suffering patience of God, “*Miserator et misericors Dominus, longanimis et multum misericors*” (Ps. 102:8), and the patience of Christ which shines forth from the Gospel narrative. If our inward eye were ever on the Great Model, Christian patience would abide with us always.

References—St. Paul: Rom. 5:3, 8:5, 15:4, 9:22; Cor. 6:4; 2 Thess. 3:5; 2 Tim. 4:2; Hebr. 10:36. *The Imitation of Christ*, Book III, chs. 16 to 19 (incl.) ending with a prayer to obtain patience. St. Thomas: *Summa*, 2a-2ae, q. 136. Father Walter Farrell, O.P., *Companion to the Summa*, Vol. III, pp. 393—5 (an admirable treatise). Treatises on the virtues by Archbishop Ullathorne, Mgr. Gay, and Dr. Pearse of Maynooth.

Vocational Counseling

Gerald Kelly, S.J.

LAST summer I had the enjoyable experience of leading a group of Sisters in a course entitled Christian Vocations. In the class were thirty-six Sisters, representing a variety of religious institutes. I designedly say I led them, rather than taught them, for when we began the course I had only a few germinal ideas and some scattered notes and references for developing the ideas. The actual development was carried out as a co-operative venture, with the class contributing as much as the teacher. At the conclusion of the course we were all satisfied, I think, that we had really achieved something substantial and that the process of achievement had been anything but dull.

It has occurred to me that some of the main points discussed in our class would be of interest and profit to other religious; for most religious are engaged, at least occasionally and informally, in vocational counseling. And even if they are never so engaged, they are naturally interested in the subject of vocations; and their personal attitudes towards it can scarcely fail to influence their own lives and the lives of others. These attitudes may receive some benefit from the points to be treated here. I might add that these points are not intended as a complete development of the theme of vocational counseling; they are merely notes on some of its more important aspects.

Meaning of "Vocation"

What is a vocation? Theologically, this term can have a wide variety of meanings, as is ably shown by Father William R. O'Connor in *The Layman's Call*.¹ In our class we considered two meanings, one primary, the other secondary.

In its primary meaning vocation may be defined as "a divine call to embrace a definite state of life." In general, the Christian states of life are two: marriage and virginity; but the latter may take any one of several forms: the priesthood, the religious life, and virginity in the world.² Hence there are four basic states of life that may be the

¹Published by Kenedy, New York, 1942.

²Technically, the division given here is not adequate; but for the sake of convenience I am including under the religious life those institutes which include community life without public vows. (See canons 673—81.)

objects of a divine call; and it is imperative that a vocational counselor take cognizance of and appreciate them all. This may require considerable effort at mental readjustment and great care in the use of the word "vocation," for undoubtedly most of us religious, if not all (and the laity, too), have become accustomed to think of vocation as synonymous with *religious* vocation—that is, with the call to the priesthood or to the religious life.

But this readjustment must be made, first, because the narrower meaning is simply not correct. As Father O'Connor points out, the Church is careful to qualify the term: for example, in the Code of Canon Law, by speaking of the *ecclesiastical* vocation, and, in the Encyclical on Christian Education, of the *religious* and *priestly* vocations. And Pius XII, in his address to Italian Women (October 21, 1945), speaking of women who because of the tragedies of the war were unable to marry, referred to their providential state (of enforced, or inevitable virginity in the world) as a divine vocation. I am not sure whether any ecclesiastical documents refer explicitly to marriage as a divine vocation, but certainly the notion is at least implied in the inspiring tone that pervades the encyclical of Pius XI.

Theological accuracy, therefore, requires that counselors keep this broad notion of vocation, even in its primary sense. A further reason for preserving this breadth in our attitudes and our speech is that it increases the apostolic value of our dealings with youth. For youth, even those who consult us specifically about a religious vocation, like to see that we have an exalted notion of other states of life and, as a result of this, they more willingly give us their confidence. As for marriage, in particular, if we are to accomplish the mission of bringing young men and women to a realization of the sacredness of family life, we must train them to embrace the marriage state and to persevere in it with the same desire to do God's will that should characterize the choice of and perseverance in the priesthood and the religious state.

A secondary meaning of vocation is "a divine call to do a definite work"—for example, to teach, to be a missionary, to carry out a certain form of Catholic activity, to be a musician, and so forth. Father O'Connor develops at great length the idea that such things are the objects of a divine vocation. A vocation, in this sense of the word, is usually subordinate to the more general call to a state of life, and sometimes it is merely what is termed an avocation.

In our class we limited ourselves for the most part, though not

entirely, to the primary meaning of vocation; and that is what I shall do in these notes. It should not be inferred from this, however, that the secondary meaning of vocation is lacking in importance. As a matter of fact, for each individual his *complete* vocation (that is, the complete plan of God for him) embraces not only his state of life but also the work that he is to do in that state; and not infrequently individuals discover God's will in regard to their state of life because they can easily recognize His will concerning the work they are to do.

God's Will

Since vocation is a divine call, it follows that those who wish to make a correct choice of their vocation must be willing to listen to God; in other words, they must have a sincere desire to know and do His will. And when they actually make a choice, they should do so, not precisely because of their own likes or dislikes, or their own preferences or prejudices, but rather because they are honestly convinced that this is what God wants them to do. Applying this literally, it means that even those who enter marriage should do so because they believe that God is calling them to that state of life. No doubt this sounds quite idealistic; for it seems that very few of those who marry do so with any consciousness of a divine call. In fact, as regards marriage, they are simply not vocation-conscious. It is for us to bring them to this consciousness. And it can be done, at least in a large number of cases, if the vocational aspect of marriage is given sufficient emphasis by teachers and other guides of youth.

Failure to cultivate the disposition of placing God's will first and of making one's choice of vocation according to that norm is not limited to the married. Many who enter seminaries and novitiates do so without sufficient consideration of the divine will and with too much consideration of their own likes or, as they say, their own "happiness"—by which they too often mean "earthly happiness." No doubt it would be unrealistic to expect them to make this choice only on the basis of a purely disinterested love of God; but at least they should be helped to make it with a proper understanding of their *true* happiness, and with an appropriate subordination of their feelings to the desire of pleasing God.

The counselor, too, must be devoted to God's will. In practice, religious counselors do not easily acquire or sustain this disposition. When we observe a "fine boy or girl" we almost spontaneously think in terms such as these: "He would make a wonderful priest—

or Brother"; "She would be a splendid Sister." And we are very much inclined to rest in this decision without further thought of God's will, and even to guide these fine boys and girls in the same direction. Yet, just as the young people must have the disposition of wanting to know and do God's will in whatever state of life He wishes, so must the counselor have the same detached objectivity.

The inclination to forestall God's will is perhaps even stronger when we are guiding someone who has decided to enter religion but has not determined what institute he should enter. We naturally think primarily in terms of our own institute—we know so much about it; we are so much attached to it; we are so deeply conscious of its needs. Yet here, too, the disposition of seeking only the will of God is a requisite for good counseling. Acquaintance with other religious institutes through association and reading is a help towards the desirable objectivity.

Obviously, I am not inferring here that we should not inform boys and girls about the priesthood and the religious life, or that we should not make known our own spirit and our own needs. It is our duty to do such things and to foster religious vocations of all kinds. But in praying for and guiding any individual there must always be the condition, "if God so wills."

A Plan of Study

Almighty God no doubt has many ways of manifesting His will to us; in the case of some saints He has even made use of private revelations for this purpose. But the ordinary way of discerning one's vocation in life includes the calm, reasonable answering of such questions as these: (1) *What are my opportunities (or possibilities)?* If the circumstances of one's life make it clear that only one of the four basic states of life is possible for him (for example, because of illness), then it seems rather obvious that God is calling him to that state of life. On the other hand, if one has at least the opportunity of choosing between two or more states of life (as would usually be the case with the youth whom we guide), one must go on to the second question. (2) *What are my qualifications?* And here again, if one should find that one is really qualified for only one state of life, it seems that one may reasonably judge that God wishes him to embrace that state. However, if the individual finds that he is qualified for more than one, God's preference is not yet apparent, and a third question must be answered. (3) *For which of these states of*

life am I *best qualified*? The presumption seems to be that God gives a true grace of vocation when by the light of His grace He enables an individual to judge: "I would best serve my own true interests—or best follow Christ—or best serve God—in this particular state of life." That is what I mean when I speak of "best qualified."

Counselors should be prepared to help others to answer these questions. The answer to the first question should rarely present serious difficulty. On the contrary, the third question may require the help of a highly trained and experienced spiritual director. But all counselors should be able to give some aid towards answering the second question, at least to the extent of outlining the required qualifications for each of the states of life. In our class, therefore, we emphasized the second question, and made it the basis of the major part of our course.

How does one determine the requisite qualities for the various states of life? One evident way (and perhaps the only way) is to study the duties of each state of life and the consequent demands that it is likely to make on those who embrace it. The logic of this method appealed to us, and we made it the basis for our plan of study: we would consider first the *duties* of each state of life, and then the *qualities* necessary for fulfilling these duties. (A third point might be added: namely, the *preparation* needed for acquiring the qualities.)

It is one thing to have a plan, another thing to put it into execution. To carry out our plan we wanted texts—brief, inexpensive, adequate, and authoritative texts on the various states of life. Since our experience in seeking such texts may be of interest and profit to others, I will sketch it here.

Marriage: Texts on marriage are abundant and of all sizes. We had no difficulty in settling on the encyclical of Pius XI as the best text for our purpose; and we did not regret the choice.

Priesthood: For the priesthood, too, there is an encyclical of Pius XI, which can be obtained in pamphlet form and which conforms to all our specifications. It proved ideal for our purpose.

Virginity in the world: Though a distinct state of life, this has not the clearly defined duties (except that of chastity) which characterize the others. An authoritative text on the subject could hardly be looked for. We decided to spend very little time in the study of "lay virginity" as a state of life, but to keep it rather in the back-

ground when we discussed secondary vocations. Father O'Connor's book, *The Layman's Call*, contains much helpful material concerning many of the secondary vocations that might accompany the actual living of virginity in the world.

In regard to virginity in the world, I might call attention to the Apostolic Constitution entitled *Provida Mater Ecclesia*, issued by Pius XII on February 2, 1947. This papal pronouncement gave formal recognition to the so-called Secular Institutes (see REVIEW FOR RELIGIOUS, VI, 191). The text of the document can be found in many periodicals, and it could easily be made available to a class on vocations. We used this text, and we found that one practical difficulty in studying it from the point of view of counselors was this: we knew little or nothing about such institutes as they actually exist. From our experience I would suggest that anyone who wishes to offer a similar course on vocations should first find out the names of some such institutes, the work that they do, the means of contacting them, and so forth.

Another statement of Pius XII that may be used with reference to virginity in the world is his address to Italian Women which I mentioned earlier in these notes. An English translation was published in *The Catholic Mind* for December, 1945.

Religious Life: It was in searching for apt material on our own state of life that we experienced our greatest surprise—an unpleasant one. We could find nothing in the vernacular that fulfilled our textbook requisites. There are superb encyclicals on marriage and the priesthood; there is nothing comparable on the religious life. I feel like suggesting a prayer for an encyclical on the religious state. It would surely give a great impetus to religious vocations. And it would certainly be a great help to a course on Christian vocations! Because of the lack of a suitable text, we had to organize our own material on the religious life. In the next section of these notes, I shall briefly outline the plan we followed.

The Religious Life

A prerequisite for entrance into the religious life is freedom from canonical impediments. The duties common to all religious include the observance of the vows and of community life and the regular practice of certain acts of piety. And besides these general duties there are the specific duties of the various institutes. In our class, after discussing the implications of these various duties, we drew up a

rather general questionnaire that might help to determine whether an individual is qualified for the religious life. The points included in this questionnaire are as follows:

- a) Is the candidate free from canonical impediments?
- b) Can he keep the three vows?
- c) Can he lead a community life?
- d) Has he the basic piety required for a life in which spiritual exercises play a prominent part?
- e) Has he the moral stamina required in a life which is a quest for perfection and which, therefore, implies the ability to try to improve spiritually?
- f) Can he do some work that is done by some religious institute, active or contemplative?

As they stand, some of these points are too general to be helpful either to the candidate or to the counselor. Our classroom discussions made this quite clear; and we attempted to reformulate the questionnaire in a way that might prove more useful. Here are the restated questions with some comments:

1. *Is the candidate free from canonical impediments?* These impediments are enumerated in canon 542, and were explained by Father James E. Risk, S.J., in an article entitled "Admission to the Religious Life," in REVIEW FOR RELIGIOUS, II, 25-34. The presence of an irremovable impediment would mean that a candidate lacks the opportunity to enter religion. However, it is well to observe with Father Risk that some of these impediments (for example, debts) might be easily removable by a change of circumstances; hence their merely temporary presence would not necessarily mean that the candidate is not called to the religious life.

[When there is question of entrance into some particular institute, we must also see if the constitutions add impediments to those established by general law. In regard to these particular impediments, I would insist on the observation made above: namely, if they are easily removable, their temporary presence is not to be taken as a sign that God is not calling the applicant to that particular institute. For instance, suppose a girl were illegitimate, yet otherwise well-qualified and desirous of entering a congregation which makes illegitimacy an impediment to entrance. Before telling her that she is not called to that institute, a counselor should inquire whether the superiors are willing to obtain a dispensation and accept her. Bishops can grant this dispensation if the superiors wish it.]

2. *Is the candidate emotionally mature?* For a study of emotional maturity see REVIEW FOR RELIGIOUS, VII, 3-9, and 63-72. It seems safe to say that one who is sufficiently mature can successfully observe the vows of poverty and obedience, can put up with the hardships of community life, and has the moral stamina required for trying to advance in perfection. Very likely this broad statement will not be immediately apparent to those who read this; but I believe that those who weigh it carefully will agree with it. In our class we made lengthy lists of the qualities necessary for observing poverty, obedience, and so forth, but after making the lists we discovered that all these qualities should normally be found in the truly mature person.

3. *Can the candidate observe the obligations of celibacy without extraordinary difficulty?* It may be that the mature person is sufficiently master of his emotions to observe perfect chastity; but this is not clear to me, and I believe that the subject of chastity merits special consideration in any candidate for the religious life.

In this matter, both candidates and counselors must be careful to observe a fundamental principle of prudence: *Do not assume an obligation that you can fulfill only with extraordinary difficulty, unless there are very special indications that God wishes you to assume it.* This principle is universal, and it applies to all matters; but it has special reference to the duty of celibacy. To assume extraordinarily difficult obligations without special reasons may be the equivalent of exposing oneself unnecessarily to occasions of sin and even to the danger of giving great scandal to others. It is definitely not wise to assume, or to encourage others to assume, the duty of observing perfect chastity when one's past record or one's temperament indicates that the fulfillment of this duty is problematical.

To judge these matters one must know the individual, his record, and his temperament. This is one reason why the advice of a confessor is often the deciding element in judging a religious vocation. Teachers and other counselors should be very careful about pushing one who seems to be "a good boy or a good girl" into religion, for they are frequently quite unaware of the difficulties that make these "good young people" hesitate. Of course, difficulty, even great difficulty, is not in itself an obstacle to the celibate vocation; but difficulty, combined with manifest weakness, or with inability to confide in a director, or with a lack of appreciation of the safeguards to chastity,

is certainly a sufficient reason to make one hesitate about assuming or encouraging the assumption of this obligation. To tell one who has given evidence of habitual weakness that it will "all clear up in the novitiate" is the height of imprudence. It may clear up in the novitiate, only to return with even greater force later!

4. *Has the candidate the solid piety required for leading a life in which the regular performance of spiritual exercises plays a prominent part?* How does one judge the presence or absence of this solid piety? In our classroom discussions we found it difficult to express any accurate norm. We all agreed, of course, that a likely candidate for the religious life need not (perhaps, should not?) be the eyes-down, hands-folded-over-breast, always-in-church type. But his life should give evidence of a sound appreciation of his religion by such things as frequent confession and Communion, the consistent use of prayer, the willingness to aid in apostolic ventures, and so forth. This must seem rather indefinite to the reader; but it is the best we can do on this point.

5. *Can the candidate do some work that is done by at least one religious institute, active or contemplative?* "Work" in this question has a wide meaning; it includes apostolic activities, intellectual pursuits, manual work, and prayer. The purpose of the question is to determine whether the candidate has the physical health and the talent which would make him acceptable to one or more of the various religious institutes.

To conclude this section: The questions just listed and briefly explained are the product of our study of the *duties* of the religious state and of the *qualities* required for entrance. A negative answer to any of the questions would mean that the candidate does not have a vocation to the religious life, at least not yet. An affirmative answer, on the other hand, would not immediately point to such a vocation; for it may be that the candidate is even better qualified for some other state of life and that God prefers him to embrace this other state. And I might add, just for completeness, that even when the vocation to the religious state is clear, there is still the problem of deciding what institute one should enter.

Doubts?

In our class on vocations we studied marriage and the priesthood in the same detailed way that we studied the religious life; and we gave about an equal amount of time to each of these three states. I

chose to give an example of our method by referring to the religious life because, as I said, we had to work this out for ourselves. Before concluding these notes I should like to return to the general topic of vocations and touch upon three very important points.

The first of these concerns *doubts*. Doubts about vocation can take a variety of forms, and we cannot treat them all here. But we can refer to some of them. For instance, a young man or young woman (or both) is hesitant about getting married; they keep putting it off because one or the other (or both) cannot make a decision. Or a young woman thinks she should enter religion, but she "is not sure she has a vocation." These are typical cases. What should the counselor do about them? One thing a counselor should *not* do is make the decision for his consultant. A divine vocation is a grace or, perhaps better, a series of graces culminating in the light to know the divine will. It is a grace given to the individual, not to his counselor; and no decision of the counselor is a safe substitute for it.

The counselor's function, therefore, is to help the consultant clear up his own doubt. One way of doing this is to inquire into the reason for the doubt. It may be that the consultant is habitually indecisive, or habitually dependent on others for his decisions. If this is the case, he seems to lack the maturity necessary for embracing a permanent state of life and should first acquire this maturity by learning to make decisions for himself. Or it may be that the "doubt" is rather a misunderstanding of the certainty required for a vocation. Some young men and women apparently think that an extraordinary degree of certainty is required for this decision; through their ignorance they look for an illumination that has the force of a private revelation. Their entire difficulty may clear up if it is pointed out to them that the grace of vocation may well be indicated in a quiet judgment to this effect: "As far as I can see, this—or that—state of life seems best for me." Finally, there is the case in which one has the requisite maturity, has prayed earnestly, has considered the matter reasonably, and is still unable to decide what he should do. Granted these conditions, it seems that he does not yet have a vocation to embrace some definite state of life; and a permanent decision should be postponed.

Role of Parents

The concluding section of the Encyclical on Christian Marriage

contains many wise directives for young men and women with regard to the choice of a partner for marriage. The last of these directives runs as follows:

"Lastly, let them not fail to ask the prudent advice of their parents with regard to the partner and let them regard this advice in no light manner, in order that by their mature knowledge and experience of human affairs they may guard against a baneful mistake, and on the threshold of matrimony may receive more abundantly the Divine blessing"

In these words, the Holy Father clearly indicates the role of parents regarding the vocation of marriage: the parents are counselors and, all other things being equal, the first among counselors. But they are *only* counselors; they have no right to make the choice for their children or to force them to this or that choice. The Church insistently defends the right of the child to make his own choice of a state of life.

In regard to other states of life, parents also have a right to advise, in so far as they are capable. However, their ability is greatly limited because of their lack of knowledge of these other states. Nevertheless, with regard to religious and priestly vocations, they often assume powers that belong to no human being; they discourage such vocations and even blindly prevent them. It would be well if all would take to heart these other words of Pius XI:

"Yet it must be confessed with sadness that only too often parents seem to be unable to resign themselves to the priestly or religious vocations of their children. Such parents have no scruple in opposing the Divine call with objections of all kinds; they even have recourse to means which can imperil not only the vocation to a more perfect state, but also the very conscience and the eternal salvation of those souls they ought to hold so dear. This happens all too often in the case even of parents who glory in being sincerely Christian and Catholic, especially in the higher and more cultured classes. This is a deplorable abuse, like that unfortunately prevalent in centuries past of forcing children into the ecclesiastical career without the fitness of a vocation. It hardly does honor to those higher classes of society, which are on the whole so scantily represented in the ranks of the clergy Did they indeed look at things in the light of faith, what greater dignity could Christian parents desire for their sons, what ministry more noble than that which, as We have said, is

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worthy of the veneration of men and angels? A long and sad experience has shown that a vocation betrayed—the word is not to be thought too strong—is a source of tears not only for the sons but also for the ill-advised parents; and God grant that those tears be not so long delayed as to become eternal tears."

I have referred to this question of parental duty because in our capacity of counseling youth it is one of the most frequent vocational obstacles we must face. Parents impede good marriages and promote dangerous ones for what they call "social" reasons; they discourage talented boys from studying for the priesthood or from entering the religious life; and especially they make use of cunning or of moral pressure to keep their daughters out of convents. As teachers we must repeatedly give the true doctrine in a calm, objective way; and as counselors we must tactfully, but persistently, do what we can to see that it is followed. Many parents, thank God, are wonderfully co-operative; but not a few exaggerate their rights and are ignorant of their duties.

Prayer

In any study of vocations there is a danger of overemphasizing the "mechanics" of making decisions and of losing sight of the function of prayer. In concluding these notes, therefore, I wish to repeat that vocation is a grace, or series of graces; and it follows the law of distribution of graces. Hence, the one who is making the choice must pray; and his advisers must pray; and all who are interested in a happy outcome must pray. Prayer for grace, and grace through prayer—that is the ordinary law of God's providence.

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Book Reviews

THE CONTEMPLATIVE LIFE. By Julianus Pomerius. Translated and Annotated by Sister Mary Josephine Suelzer. (Ancient Christian Writers Series.) Pp. 220. The Newman Book Shop, Westminster, Maryland, 1947. \$2.50.

Julianus Pomerius came from Mauretania to Arles in Gaul as a teacher of rhetoric sometime after 450 A.D. His renown for holiness became as great as his fame for learning, and his bishop ordered him to put at least some of his teaching about Christian perfection into writing. Of the four books written, only *The Contemplative Life* survives today.

The title of the book is apt to prove deceptive to present-day readers, who ordinarily understand the contemplative life to mean the life of the third degree of prayer. If Pomerius were writing his book today, his title would probably be *The Life of Perfection for the Clerical State*. The first two sections, addressed directly to bishops and indirectly to all clerics, give the ideals of the interior life of Christian perfection, together with directions as to how these ideals can be maintained amid the active duties incumbent on clerics. A third section is added discussing virtues and vices, for Pomerius thinks that a discussion of these is needed to complete his instruction on perfection.

While the doctrine and practice contained in Pomerius' work may have been of great help to the clerics of his day and is of great value for a study of the historical development of ascetical and pastoral writings, it does not seem that the book will be of much interest for the ordinary religious. What Pomerius says may be found presented in most other spiritual books today, and in a more interesting and readable manner. It is a very difficult job to put the long periodic Latin sentences of an ancient author like Pomerius into the English style of today. For the most part Sister Josephine keeps the long sentences instead of breaking them down. The Latin flavor is preserved in this way, but one becomes weary trying to read for any length of time.

Besides the text, the translator furnishes an instructive introduction, twenty-three pages of notes, and a good index. As the notes are mainly philological or grammatical, they do not throw much

light upon questions of the life of perfection which certain passages of the text may raise in the reader's mind.—R. G. PATES, S.J.

THE RELIGIOUS AND CATHOLIC ACTION. By the Reverend Stephen Anderl and Sister M. Ruth, F.S.P.A. Pp. 239. St. Rose Convent, LaCrosse, Wisconsin, 1947. \$1.00 (paper).

In this valuable book, Catholic Action is considered in its official meaning, namely, as the apostolate of the laity exercised in a definite organization directly mandated by the bishop. Part I shows from papal and episcopal statements that the Church is calling upon all religious, even upon contemplatives, to promote the movement. This part sketches what and how religious should learn about Catholic Action, and the what and why of Catholic Action itself with its theological foundations; it also suggests concrete ways in which religious can promote the movement. Part II prints fifteen papal and episcopal letters in full. Part III gives a very fine outline for teaching a course of Catholic Action to religious. If used together with the bibliography it should prove very useful. There are over a hundred concrete suggestions to teachers and parents for cultivating the apostolic spirit in children.

The book is recommended reading for all religious, especially superiors, and a "must" for those not yet up-to-date with the papal program for re-Christianizing the world. It should do much to advance that Catholic Action "without which," said Pius XI, "it would require a miracle, which we cannot ask of God, if any practical result or any true success were obtained in the work of restoring society."—G. GALLAGHER, S.J.

LIFE ABUNDANT. By A. A. Arami. Translated by Rev. Joseph A. Freddette. Pp. xxii + 266. Frederick Pustet Co., Inc., New York, 1948. \$3.00.

"I am come that they may have life, and may have it more abundantly." This is the theme of *Life Abundant*, a translation from the fourth French edition of Arami's *Vivre*. Just as natural life is more than freedom from death, so the life of sanctifying grace is more than freedom from mortal sin. It is thrillingly positive, an active participation in the life of God. With such emphasis Arami attempts to impart a "thorough knowledge, realization and personal conviction of all that is contained in the tremendous doctrine of Sanctifying Grace."

Much success should attend his effort. He treats of the nature

and effects of sanctifying grace, and the means of preserving, recovering, increasing, and diffusing it. At the same time he weaves into his pattern of grace such doctrines as those on prayer, sin, confession, good works, Mass, Holy Communion, and the apostolate. The whole tapestry is colored with examples and sayings from the lives of the saints, with stories from biblical and secular history, with quotations and scriptural texts. Ascetical considerations tie in doctrine with practice.

Life Abundant is not beamed at priests, religious, and theologians alone. As St. Paul preached sanctifying grace to the stevedores and dockmen of Corinth, so the author hopes to put across this doctrine to the laymen of today. At any rate, religious are indebted to Father Fredette for his translation of this treasure-house of material for meditation, spiritual reading, and religion classes. Retreat directors will appreciate the three plans for retreats on sanctifying grace appended to the work.—M. B. MAJOLI, S.J.

BOOK NOTICES

PASTORAL SPANISH, by Alphonse Simon, O.M.I., is a second edition, revised, of a very useful book for priests and religious working among the Spanish-speaking people of the United States or of Central and South America. (San Antonio, Texas, De Mazenod Scholasticate, 1947. Pp. xxiii + 551. \$3.00.)

MY BOOK ABOUT GOD (by Julie Bedier with illustrations by Louise Trevisan) is a religious book for preschool youngsters. It has a colorful format, large type, and delightful drawings. Though the words used in the text are simple and the sentences short, the thoughts are deeply spiritual. Take for example this passage: "God loves Olga. I love Olga, too. God is Olga's Father. Olga is my sister. Olga says every day, 'Thank You, God, for making me. Thank You, God, for everything.'" This book by two Maryknoll Sisters will help to teach many a youngster his first ideas about God. (New York: The Macmillan Company, 1948. \$2.00.)

I SING OF A MAIDEN is a beautiful anthology of poetry from all ages and literatures on a beautiful theme, the excellence of the Immaculate Virgin Mother of God. Though no anthology can ever lay claim to having the best, all of it, and nothing else, this selection should be very good since it was made by one who is herself the writer of two volumes of poetry, *Give Joan a Sword* and *Now There is Beauty and Other Poems*. At all events, Sister Thérèse's choices have been very well made. An introduction sketches the history of Marian poetry, and biographical notes (pp. 373-447) supply the desirable background. For one who can appreciate it, *I Sing of a Maiden* promises hours of devotional exaltation and aesthetic delight. (New York: The Macmillan Company, 1947. Pp. xlviii + 459. \$4.50.)

For Your Information

Guy de Fontgalland

An official announcement of the Sacred Congregation of Rites (December 18, 1947) declares the cause for beatification of Guy de Fontgalland is closed—in fact, that it has been closed since 1941.

Religious and Catholic Action

The most recently published number of *Commentarium Pro Religiosis* contains an important letter on Catholic Action addressed by the Sacred Congregation of Religious to the superiors of all religious institutes in Italy. The substance of the letter is as follows:

The Congregation points out the tremendous work to be done by the Church in the reconstruction of society and the absolutely necessary part that Catholic Action must play in this reconstruction. While praising religious for their co-operation with Catholic Action in the past, the Congregation encouraged them to an even greater co-operation in the future. It called attention once more to the letter of the Cardinal Secretary of State (the present Holy Father) addressed to all religious superiors on March 15, 1936, emphasized the directives given at that time, and added more. (For the Letter of the Cardinal Secretary of State, see *REVIEW FOR RELIGIOUS*, IV, 326-28; and in the same number, pp. 318-26, the article by Father Francis B. Donnelly, "The Contribution of Religious to Catholic Action.")

In the present letter, the Congregation of Religious says that the education of religious men is not complete without a knowledge of the papal messages and the social doctrine of the Church; for they should make these topics the subjects of constant preaching and of special courses of study. And religious women engaged in teaching should also be specially prepared in such matters, for today education which omits reference to such problems is incomplete.

Co-operation with Catholic Action is not to stop with education. Religious should also lend their aid to the promotion of works designed to uplift the working classes and to fortify them against the influence of false ideologies: in a word, promote the programs of justice (and not a substitute, false charity) outlined by the Popes in their encyclicals. Moreover, religious should help in what-

FOR YOUR INFORMATION

ever way they can—educational, financial, and so forth—in works of Catholic Action designed to form true Catholic attitudes towards the press, the motion pictures, the theatre, and the radio. Finally, since women are now allowed to vote, the Sisters themselves should know the implications of this obligation and make it known to the girls whom they teach and to other women with whom they come in contact.

A very important part of this letter is a paragraph in which the Congregation insists that its appeal for continued co-operation with Catholic Action is not intended to diminish the vitality of special organizations and societies conducted by the religious themselves. These organizations too form a part of the great work of the Church, and those engaged in them may "well be considered as collaborators in the apostolate of the hierarchy."

Catholic Action School

The schedule for the Summer School of Catholic Action is as follows: St. Louis, Missouri, June 7-12; Montreal, Canada, June 28-July 3; Detroit, Michigan, July 12-17; San Antonio, Texas, July 26-31; Washington, D. C., August 9-14; New York City, N. Y., August 16-21; Chicago, Illinois, August 23-28; Denver, Colorado, August 30-September 4. The 1948 theme is *Action Now*. The 1948 program will reflect the five points given in the Holy Father's address last September to 200,000 Italian Catholic Actionists in St. Peter's Square. Over sixty courses will be offered. For a catalog containing complete information about dates, places, courses, faculty, tuition, and accommodations, write to: SSCA Secretary, The Queen's Work, 3115 South Grand Boulevard, St. Louis 18, Missouri.

Summer Sessions

The University of Detroit offers the following Institutes: *June 24-July 2*: Problems in Catholic Educational Philosophy, by Francis A. Ryan, Ph.D., Associate Professor of Education at Fordham university; and Mental Hygiene in the Religious Life, by Father Hugh P. O'Neill, S.J. (The latter Institute is for superiors only.) *July 6-16*: Canon Law for Religious, by Father James E. Risk, S.J., Professor of Canon Law at Weston College, Weston, Mass.; and The Interior Life, by Father Robert B. Eiten, S.J. *July 19-30*: Guidance in Catholic Schools, by Alexander A. Schneiders, Ph.D.,

Director of the Department of Psychology at the University of Detroit; and Catholic Teacher Education and Supervision, by Sister Mary Edana, Ph.D., Community Supervisor, Sisters of Mercy. — For further information, write to: Dr. Francis J. Donohue, Director of Summer Session, University of Detroit, Detroit 21, Michigan.

Immaculate Heart College (Los Angeles) will conduct a 5-week summer session, July 6 to August 7. Among the courses offered, the following are suggested as especially valuable for Sisters: Summer Theatre Workshop—with participation in the production of three major plays; Workshop in the Teaching of Religion for Elementary and Secondary Teachers; Theological Science Program; Kindergarten Experimental Laboratory; Audio-Visual Aids Course; Supervision and Administration of Nursing Schools and Hospitals; Masterpieces in Catholic Literature; Ceramics, Painting, Weaving. —For further information write to: The Dean of the Summer Session, Immaculate Heart College, Los Feliz and Western Avenue, Los Angeles 27, California.

The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in Canon Law and Ascetical Theology for Sisters) will be held this year August 19-30. This is the second year in the triennial course. The course in Canon Law is given by the Reverend Joseph F. Gallen, S.J., that in Ascetical Theology by the Reverend Daniel J. M. Callahan, S.J., both of Woodstock College, Woodstock, Maryland. The registration is restricted to higher superiors, their councillors, mistresses of novices, and those in similar positions.

The Theological Faculty of the Jesuit Seminary in Toronto is offering two summer courses for religious this year during July and August: in Winnipeg, Manitoba, at St. Mary's Academy; in Halifax, Nova Scotia, at Mount St. Vincent Convent. The School at Winnipeg will offer courses in Canon Law and Fundamental Moral Theology from July 12th to July 24th. At Halifax the topics to be treated are from Dogmatic Theology: the Incarnation and the Eucharist. This latter school will run from July 21st to August 4th. Religious interested in registering for either school should write to the Dean of Summer School, Jesuit Seminary, 403 Wellington St. W., Toronto 2B, Ontario.

Loretto Heights College will sponsor another Guidance Clinic, conducted by Father Gerald Kelly, S.J. The general topic will be Christian Vocations. Immediately following the Guidance Clinic

there will be a Workshop for Administrators of Catholic women's colleges to be conducted by Dr. Urban Fleege of Marquette University, Dr. Alphonse Clemens of The Catholic University, Dr. Edward Allen of Denver University, Father Raphael C. McCarthy, S.J., of Regis College, and others. Objectives will be the main topic for discussion at the Workshop. The dates for the Clinic are August 17-24; for the Workshop, August 25-31. For further information write: The Dean, Loretto Heights College, Loretto, Colorado.

The Saint Xavier College for Women offers a Theological Institute for Sisters. Extending over three summers, the course offers religious an unusual opportunity to acquire the background in theology and the allied sciences essential to the effective teaching of religion on the elementary and high school levels. Students who complete this program will receive a certificate in theology. The Institute will be conducted by a distinguished faculty of Dominican priests. Dates: June 25th to August 4th. For further information write: Registrar, Saint Xavier College, 4900 Cottage Grove Avenue, Chicago 15, Illinois.

Note for Deans of Summer Sessions

We are happy to be of service to religious by publishing in our March and May numbers announcements of summer session courses that are of special interest or value to religious. We are willing to do this for any summer session directors who send us the proper information. But it seems to be asking too much merely to send us a summer session bulletin and to leave to us the work of selecting the courses to be announced. In future, we cannot do this bulletin-scanning. Deans who wish us to publish an announcement should compose it themselves. The announcement should contain only brief references to the *special* courses for religious.

Questions and Answers

—17—

How is the chapter of faults to be conducted according to the mind of the Church?

There is no positive legislation on this point. However, the *Normae* of 1901 give us an idea of what could be inserted in the constitutions to be approved by the Holy See. Three numbers are devoted to the subject:

"Art. 167. If the custom of having a chapter of faults is in vogue in an institute, it should be held not oftener than once a week, not less than once a month.

"Art. 168. The accusation of faults is limited to external transgressions of the constitutions.

"Art. 169. The penances imposed in the chapter of faults should be opportunely moderated by the spirit of discretion."

Usually the manner of conducting the chapter of faults is to have the individual religious accuse himself of one or more external transgressions of the rules and constitutions. Then, after each religious has made his accusation, the superior imposes a slight penance on him; or he may impose a general penance upon all at the end of the chapter.

Sometimes the usage is varied by having members of the chapter make known the faults of one another in turn. The superior who presides over the chapter should do so with a firm hand, allowing only such accusations as are commonly knowable external violations of the rules and constitutions, and *he should never permit the accuser to suggest a motive for the violation.* Finally, the superior may give the chapter a list of general faults he has noticed in the community since the last chapter. All should be done through a motive of charity for the sole purpose of helping the community and the individual religious to improve. The chapter of faults is not the proper occasion for a superior to reprehend a subject for faults which are not external violations of the constitutions, or for external faults which are not known to the other members of the community.

—18—

Our constitutions read: "The mother general with her council admits novices to profession." Is the vote of the council in this case merely consultative, or is it deliberative? How should the vote be taken in either case?

Admission to the novitiate and to subsequent profession is provided for in canon 543, which gives this power to "the major superior with the vote of the council or chapter according to the constitutions proper to each institute." Therefore, the major superior may not admit anyone to the novitiate nor to profession without the vote of either her council or of the chapter. In independent monasteries of nuns it is usually the vote of the chapter, in congregations of Sisters the vote of the council, which is required by the constitutions. Whether this vote is deliberative or merely consultative, is left to the

constitutions to decide. Such is the general norm laid down in canon 543. But in regard to religious profession canon 575, § 2 informs us that "the vote of the council or chapter is *deliberative* for the first *temporary* profession; for the subsequent *perpetual* profession whether solemn or simple, it is *consultative only*."

When there is question of approving or disapproving a person, whether for appointment to an office (local superior) or for admission to the novitiate or to first profession, the vote should be a *secret* one. While such secrecy is not required by the Code except in the case of *election* to office (see canon 169, § 1, 2°), still it is very desirable that no member of the council or chapter should know how any other member voted. It is customary to use white and black beans or beads—white indicating admission, black rejection of the novice to profession. Any other method may be used; for instance, uniform pieces of paper on which the person voting writes, "Admitted," or "Rejected." If the Code or the constitutions require a *deliberative* vote, the superior is obliged under pain of invalidity to follow the majority vote; if the vote be *consultative* only, then she is free to follow it or not, as her own good judgment and conscience shall direct. But canon 105, 1° admonishes superiors not to act contrary to a unanimous *consultative* vote without very weighty reasons of which they are the judge.

—19—

On the occasion of First Communion it is customary to provide each child with an indulgenced rosary, a prayerbook, and a blessed candle. The children pay for these articles. The rosaries are all blessed together before they are given to the children. Would such a rosary lose its indulgences if the child paid for it after it was blessed instead of before, provided he had put in his order beforehand? What if he did not order any but merely bought a blessed one? Do the candles lose their blessing if they are sold after they are blessed?

Indulgences put upon beads and similar articles are lost in two cases only: (1) when the beads or other articles cease to exist, or (2) when they are sold (canon 924, § 2). It is the opinion of approved authors, which may be safely followed in practice, that one may order a pious object, such as a rosary, and pay for it afterwards, that is, after the indulgence has been put upon it. Nothing is to be paid for the indulgence, of course; that would be simony. But if such articles have not been ordered beforehand, they lose their indulgences when they are sold.

Blessed candles do not lose their blessing if they are sold, but it is forbidden to charge anything for the blessing (canon 1539).

—20—

Are we correct in saying that, if a novice is absent from the novitiate with permission of his superior for less than fifteen days, he may take his vows on the proper day, but the days of absence must be made up later?

Canon law requires that when a novice is absent for *more than fifteen* days, these days must be made up *before* the first vows can be taken validly. If the novice is absent exactly fifteen days or less, the law does not require that they be made up. However, it permits the superior to require that such days of absence be made up, but not under pain of invalidity.

To answer our question: if the superior says nothing, the novice who has been absent less than fifteen days may take his vows with his class on the proper day without any obligation to make up the days of absence. If the superior insists that these days must be made up, then the novice *may not take his vows* before the required number of days has been made up. But once he takes his vows, he is no longer a novice and therefore cannot make up something which is required as a condition for the profession already made.

—21—

In our congregation local superiors remain in office until their successors are appointed and take office. Sometimes they remain in office for six full years. Is there any obligation in canon law to officially reappoint the same superior at the end of three years, and to inform her of her reappointment? What about the validity of the acts of a superior who remained in office for six years without having been reappointed at the end of the first three years?

Canon 505 states very positively that "local superiors are not to be appointed for more than three years; on the expiration of this term they can be reappointed to the same office, if the constitutions permit it, but not immediately for a third term in the same religious house." From the wording of the canon it is clear (1) that the ordinary term of office for a local superior is *not more than three years* (it may be less); (2) that the same superior may be reappointed for a second term of three years in the same community, provided that the constitutions *positively* permit this; (3) that no local superior may *remain* in office in the same community for *more than six years*.

Unless the constitutions provide otherwise for the period of three years (for instance, from chapter to chapter held every three years) the term of office is to be counted either from the day of appointment by the major superior, or from the day on which the office was taken over, according to the custom in each congregation. Since the office ceases after three years, it seems evident that the superior must be reappointed for another term of three years, and not simply be allowed to continue in office. Naturally such a reappointment will be made known to the superior.

In the case proposed in our question everybody acted in good faith, and since the local superior was actually appointed for an indefinite period of time, all her actions were valid and licit. But such an appointment for an indefinite period of more than three years is illicit, since it is contrary to the Code, and may be allowed only when the constitutions approved by the Holy See permit such appointments of local superiors for an indefinite period of time, that is, "until their successors are appointed and take office."

—22—

Is it proper (in the chapel at our mother house) to make use of a missal-stand cover of silk or lace during the Holy Sacrifice of the Mass?

The general rubrics of the *Roman Missal* (*Rub. gen. xx*) prescribe that a cushion be placed on the epistle side of the altar to support the missal. The *Ceremonial of Bishops* (*Caer. Ep.*, I, xii, 15) prescribes that when the bishop is to celebrate a solemn Mass "the books of the Missal, of the Gospels, of the Epistles, covered with silk of the same color as the other vestments, with a cushion of the same silk or color, or a small reading stand made of silver, or of wood artistically carved (*affabre tamen elaborato*), are to be placed on the credence table at the epistle corner."

Today the cushion for the missal has been almost universally replaced by the reading or missal stand made of metal or wood. There is no obligation to cover it with a silk cloth of the color of the day. The purpose of such a covering is to enhance the solemnity of the feast. In some places it is customary to use such a covering at Mass on feast days. One should follow the custom of the diocese. If it is not customary to use such a cover for the missal stand, such a custom should not be introduced without the permission of the bishop.

If such a missal-stand cover is used, it would seem proper that it be made of silk of the same color as the vestments used at the Mass.

QUESTIONS AND ANSWERS

It should not be made of stiff material or have a heavy lining, since these tend to interfere with the turning of the pages of the missal; nor should it be so ample that it extends over the corporal or brushes upon it.

For the benefit of those who have the care of the altar in convent chapels, we take this occasion to say a few words about the missal stand itself. This is a purely utilitarian thing, and should be made in such a way that it serves its purpose without causing inconvenience to the celebrant of the Mass. It should take up a small space, so that it will not prevent the celebrant from placing his hands outside the corporal when kissing the altar. Nor should it be so large that it cannot be drawn sufficiently near to enable the priest to read the missal with ease. Large stands are inconvenient for this reason, that one front leg of the stand tends to fall off the altar while the other obtrudes itself on the corporal. Finally the missal stand should not be so low that the celebrant has to bend over to read the missal. The ideal stand would seem to be one supported by an adjustable center pillar rising from a round base, stoutly made and well balanced to prevent the heavy missal from upsetting it.

—23—

Before entering the novitiate, a veteran took out a federal loan on a new house. The house is used now by his parents and they are making all the payments in his name. May he, as a novice, deed the house to his parents when the loan is paid? May he do so after he has taken his vows?

The parents seem to be the real owners of the house since they are paying off the loan in their son's name. In that case the son may sign whatever papers may be required to give them legal title to the property. He may do this either while he is a novice or after having taken his vows.

—24—

A novice who was a member of the armed forces will receive from the government a terminal leave bonus of three hundred dollars. May he, as a novice, sign this over to his parents to compensate them for money which they advanced to him?

The first duty of every novice is to pay his just debts. In fact one who has debts and cannot pay them is barred from entering the novitiate by canon 542, 2°. (If admitted, his admission would be valid but illicit.) Hence the novice may use his government bonus to repay the money which his parents advanced him.

The Presence of God

C. A. Herbst, S.J.

IN HIM WE LIVE, and move, and are" (Acts 17:28). This is the classical expression in the New Testament of the presence of God. God's presence is brought incomparably closer to us in the New Law through Jesus Christ, Our Lord. But this attribute is brought out strikingly in the Old Law, too. To the father of all believers and the head of the chosen people God said: "I am the Almighty God: walk before me, and be perfect" (Gen. 17:1). "I set the Lord always in my sight" sang the Psalmist (Ps. 15:8), and: "Whither shall I go from thy spirit? or whither shall I flee from thy face? If I ascend into heaven, thou art there: if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: Even there also shall thy hand lead me: and thy right hand shall hold me. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof are alike to thee." (Ps. 138:7-12.)

In the New Law, Our Lord expressed it perfectly, of course. "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him" (John 14:23). "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you." (John 14:16-17.) St. Paul wrote to the Ephesians: "One God and Father of all, who is above all, and through all, and in us all" (Eph. 4:6), and to the Corinthians: "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16); "Know you not, that your members are the temple of the Holy Ghost, who is in you?" (I Cor. 6:19). One can merely mention here the inexpressibly wonderful presence of God in the Holy Eucharist and in our hearts in Holy Communion.

God is present in three ways, says St. Thomas (*Summa* I, q. viii, a. 3). He is present by His *knowledge*. "Neither is there any creature invisible in his sight: but all things are naked and open to His eyes"

(Heb. 4:13). St. Augustine expands on this a little. "He is to be feared in public and in private. If you walk, He sees you. If you go into the house, He sees you. If the light is burning, He sees you. If the light is out, He sees you. Go into your room. He sees you. Withdraw into your own heart: He sees you. Fear Him: Him Whose whole care it is that He keep His Eyes upon you. Fear Him and be pure. Or, if you wish to sin, find a place where His Eyes are not upon you and then do what you please." (Sermon 132.) This presence of God is most important and practical. That is why we find it emphasized for all Christians right in the beginning of the catechism. "God is everywhere. God sees us and watches over us. God knows all things, even our most secret thoughts, words and actions." It is a simple truth, too. Cardinal Newman says: "It is my wish to take an ordinary child, but still one who is safe from influences destructive of his religious instincts. Supposing he has offended his parents, he will all alone and without effort, as if it were the most natural of acts, place himself in the presence of God We shall not be wrong in holding that this child has in his mind the image of an Invisible Being, who exercises a particular providence among us, who is present everywhere, who is heart-reading, heart-changing, ever-accessible, open to impetration." (Grammar of Assent.)

God is present in all things by His *power*. All things are subject to Him. He "works" in all things, "reacheth from end to end mightily, and ordereth all things sweetly" (Wis. 8:1), "upholding all things by the word of his power" (Heb. 1:3). St. Ignatius Loyola was deeply impressed by God at work in His creatures. "Consider how God works and labors for me in all things created on the face of the earth—that is, behaves like one who labors—as in the heavens, elements, plants, fruits, cattle, etc., giving them being, preserving them, giving them vegetation and sensation, etc." (Contemplation for Gaining Love.) Without this presence of God we could not do anything. He must concur with us in every action. "He gives life to all our members by His intimate presence, and so communicates life and strength to our faculties for their proper actions that He walks with our feet, hears with our ears, sees with our eyes, and feels in our whole body. Were He to withdraw, we could not act any more, we should have no faculties or powers to act left." (Le Gaudier, *De Perfectione Vitae Spiritualis, Pars V, Sectio viii, caput 1.*) How truly we say with Isaias: "Lord, thou hast wrought all our works for us" (Is. 26:12).

By His *essence* also God is present in all things in that He created them, gave them their very substance and being. "I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also" (II Mach. 7:28). "By him all things consist" (Col. 1:17). God is more present to us than we are to ourselves. Lessius the theologian says: "God with all His goodness is in a way more present to each thing than it is present to itself. For He is completely and intimately present to every single particle and indivisible point of the thing, whereas the thing itself is not completely present to each single part of itself. Neither is one part intimately present to the other, nor is any part present to the whole." (*De Perfectionibus Moribusque Divinis, Liber II, caput iii*). God's presence shines forth from the works of His Hands. "I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded. O Lord our Lord, how admirable is thy name in all the earth" (Ps. 8: 4, 10). "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity" (Rom. 1:20). The seraphic St. Francis saw God in everything: the birds, the fishes, the lambs, the trees, the flowers, fire, the wolf of Gubbio. "At every step he heard the thousand-fold *Sursum Corda* echoing from the works of creation, filling him with the knowledge, the praise, and the love of God" (Felder, *The Ideals of St. Francis of Assisi*, 423).

The presence of God as presented by Sacred Scripture, the theologians, and the saints is a great fact. It is a divine truth. All solid devotion and genuine piety must be founded on divine truth. But even a great supernatural truth, a divine fact, will have no influence on spiritual living unless we put it to work in our lives. We must realize it, make it real for ourselves. The exercise of the presence of God is an aspect of recollection. By it we center our inner activity on God present with us and in us throughout the day insofar as this is consonant with the duties of our state in life. We must make ourselves conscious of God's presence if it is to help us grow in virtue. We must "wake up and live." We must recall the presence of God. We must advert to it, think of it. We must cultivate this virtue by making acts so that it may become a habit. At first the acts will be few and short, as before mental prayer, for instance. This is recommended in *The Spiritual Exercises*: "I will stand a step or two before the place where I am about to contemplate or meditate for the space of an

Our Father, my mind raised on high, considering how God our Lord sees me, and I will make an act of reverence or humility" (Third Addition). This should be done gently, without forcing the imagination or straining the mind. It is a *resting* in the presence of God. Gradually we can increase the number of times: before all prayer, when we change occupations, while moving down the stairs or through the hall, and so on. A little ingenuity will find or make many an occasion for rendering successful this business of perfection as it does for making any business a success. The most common way, no doubt, and the simplest way to recall the presence of God is by the use of ejaculatory prayers. Renewing one's good intentions is another fine means. Occasional short acts will gradually become more frequent and longer, and the habit will be formed. Then, since we treasure God as our greatest good, our thoughts will lovingly turn to Him in those numerous free intervals throughout the day. "Where thy treasure is, there is thy heart also" (Matt. 6:21).

St. Francis de Sales gives four ways of placing oneself in the presence of God.

The first consists in a lively and attentive apprehension of the omnipresence of God, which means that God is in everything and everywhere, and that there is not any place or thing in this world where he is not most assuredly present; so that, just as the birds, wherever they fly, always encounter the air, so, wherever we go, or wherever we are, we find God present.

The second way of placing yourself in this holy presence, is to think that not only is God in the place where you are, but that he is in a very special manner in your heart and in the depth of your spirit, which he quickens and animates with his divine presence, since he is there as the heart of your heart, and the spirit of your spirit.

The third way is to consider our Saviour, who in his humanity looks from Heaven upon all persons in the world, but particularly upon Christians who are his children, and more especially upon those who are in prayer, whose actions and behaviour he observes.

The fourth way consists in making use of the imagination alone, representing to ourselves the Saviour in his sacred humanity, as though he were near to us, just as we are wont to represent our friends to ourselves. (*Introduction to the Devout Life*, II, 2.)

The practice of the presence of God was a means to great sanctity for Brother Lawrence, a Carmelite of seventeenth century France, who became a discolored Carmelite lay brother cook. The little book of his *Conversations and Letters* is illuminating in this matter and has helped many. It may be well, therefore, to hear a few words from him.

Thus I continued some years, applying my mind carefully the rest of the day, and even in the midst of my business, to the Presence of God, whom I considered

always as *with me, as in me.*

At length I came insensibly to do the same thing during my set time of prayer, which caused in me great delight and consolation. This practice produced in me so high an esteem for God that *faith* alone was capable to satisfy me in that point.

I have quitted all forms of devotion and set prayers but those to which my state obliges me. And I make it my only business to persevere in His holy Presence, wherein I keep myself by a simple attention and an absorbing passionate regard to God, which I may call an *actual Presence of God*; or, to speak better, a silent and secret conversation of the soul with God. (*Sixth Letter.*)

He is always near you and with you; leave Him not alone. You think it rude to leave a friend alone who came to visit you; why, then, must God be neglected? Do not, then, forget Him, but think of Him often, adore Him continually, live and die with Him; this is the glorious employment of a Christian. (*Eleventh Letter.*)

When one deeply loves another, one longs for him, longs to be with him. One is happy to be in that presence, just to rest there, though no words are spoken. The lover wants to be with the beloved. This brings great joy. With God, this brings full contentment and peace. Brother Lawrence said: "I know not what I shall become: it seems to me that peace of soul and repose of spirit descend on me, even in sleep. To be without the sense of this peace would be affliction indeed; but with this calm in my soul even for purgatory I would console myself." (*Seventh Letter.*) Great happiness must come from the certain knowledge that that God is present who loves us beyond measure, who is infinitely rich so that He can bestow every blessing, infinitely good and willing to give us what is best for us. This will afford much consolation in time of trial. Men may not know our trials and sorrows, or, if they do, do not understand and do not care. But the ever-present God knows with an infinite knowledge my most secret sufferings. He understands perfectly, living as He does in my very heart. And He cares. He will sustain and comfort me.

But God present with us is infinitely great and holy, too. We must regard Him with profound respect. This, added to great love, gives reverence, a virtue which flows naturally from a realization of the presence of God, a virtue which the world today so woefully lacks. It is that gift of the Holy Ghost called fear of the Lord, that fear which is the beginning of supernatural wisdom. In the spiritual life it is a tempering virtue and will not permit any undue familiarity in the creature's love for its Creator. This Creator-creature relationship, the most fundamental of all religious relationships, must be carefully preserved. Reverence is the etiquette of the heavenly court. We must follow its norms if we are to act properly in God's presence. It will appear in our exterior not only when we pray but in the

modesty of the eyes, our poise, gentle gravity, custody of all the senses, and general external deportment.

When I come to realize that the God Who created me to praise, reverence, and serve Him and thus to save my soul is present with me and in me, I cannot but feel a deep sense of responsibility. And He has made all else for me, too. I am the king of creation. "What is there that I ought to do more to my vineyard, that I have not done to it?" (Is. 5:4). One cannot be too careful to live up to His expectations, one just dare not be wanting in fidelity. *Noblesse obligé*. "Unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more" (Luke 12:48). We certainly must see how absolutely futile and stupid it is to act out of human respect when the eyes of God are upon us. But to sin in His very presence, to violate the divine law in the very presence of God threatening eternal death—this is the height of insolence. Even the pure angels tremble in His sight. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are." (I Cor. 3:16, 17.)

We might well pray here as Lessius does at the end of his treatise on the immensity of God. "Turn, I beseech Thee, my heart inward to Thee in the depths of my soul, that I may live with Thee, the noise of creatures far away and the tumult of importuning thoughts silenced. May I ever see Thee present, love Thee, venerate Thee, hear Thy Voice, present to Thee the miseries of my exile and find consolation in Thee. May forgetfulness of Thy presence never overtake me, my Light, the Sweetness of my soul! May I never forget Thee; but always, whithersoever I may turn, may the eyes of my soul be fixed on Thee" (*op. cit.*, II, iv). Or more briefly with St. Augustine, "Most sweet God, this shall be my agreement with Thee: I shall completely die to myself that Thou alone mayest live in me. I shall be absolutely silent, that Thou mayest speak in me. I shall be perfectly quiet, that Thou alone mayest work in me."

An Encyclical on the Liturgy

J. Putz, S.J.

[EDITORS' NOTE: This article is reprinted with permission from *The Clergy Monthly* (Vol. XII, pp. 81-97). Since the official English version of the encyclical *Mediator Dei* was not available at the time of writing, the author worked on the Latin text and the Italian version. The Latin text has no subtitles; those given in the article are practically identical with those added in the Italian version. Part II of the encyclical treats of the Eucharistic Cult. As it is the longest and most important part, we keep it over for a second article.]

HTHE liturgical movement will one day be recognized as one of the most characteristic phenomena of modern Catholicism.¹

It was initiated a century ago by Dom Guéranger and has developed as part of the Catholic revival which started as a reaction against eighteenth-century rationalism. At the beginning of the present century it received a new and powerful impulse from the famous *Motu proprio* of Pius X. It has inevitably produced some faddists and extremists who have at times hindered its progress and provoked opposition; but in spite of this it has undoubtedly achieved very desirable and much-needed results. Its influence on the Catholic mind and life is evident: the liturgy is better understood and appreciated; it is celebrated with greater care and devotion; the sacraments are better frequented; the laity, to a large extent, has been brought to take a more active part in the Mass and the prayer of the Church, and to understand better its own organic function within the Mystical Body of Christ.

During these last years, the intense fermentation of Catholic thought and life, which has been one remarkable effect of the Second World War in several European countries, has been manifesting itself also in the liturgical field. The fervent activity of theologians and pastors may be expected to lead up to an important renewal of liturgical life. But impatient reformers are calling for quick changes and sometimes are taking the law into their own hands. Fads and exaggerations have also become bolder. Nor is there complete agreement on the line to be followed. Some conceive the liturgical revival as a return to the past, while others, more desirous of a really popular liturgy, stress the need for further evolution.

Pope Pius XII thought the time had come to make an official

¹These are the opening words of Dom O. Rousseau's *Histoire du Mouvement Liturgique*, Paris, 1945.

statement on the principles that must govern the "liturgical renewal," in order that the liturgy might be (as it should be) not an occasion of strife but a bond of union. On November 20, 1947, he issued an encyclical "On the Sacred Liturgy," which begins with the words *Mediator Dei et hominum*. The headlines of some Catholic newspapers have characterized it as a "warning against liturgical errors." But it is immensely more than that. It is primarily positive and doctrinal—an exposition of the meaning and greatness of the liturgy, and an exhortation to a genuine liturgical spirit. The very first words put the liturgy in its true context: it is a continuation of Christ's priesthood. As a doctrinal document *Mediator Dei* supplements the great encyclical on the Mystical Body, the doctrine of which pervades every page of it. After having in the previous encyclical made Catholics aware of the wonderful nature of the Church, the Holy Father now wants to lead them to a more intense and intelligent participation in the life of the Church, of which the liturgy is the most important expression. While reproofing those who, "too keen on novelties, stray from the path of sound doctrine and prudence," the Pope also expresses his sorrow because in some places the study of the liturgy is too much neglected. Therefore, while restraining the imprudent, whose exaggerations can only "compromise a holy cause," he wants also to rouse those who are indolent or fearful of any progress. He encourages legitimate progress: indeed, as one commentator puts it, "movement" in the liturgical movement will date from *Mediator Dei*.²

After an introduction which explains the reasons that have induced the Holy Father to speak on this matter, the encyclical develops its theme in four parts: (1) the nature of the liturgy in general; (2) the Eucharistic cult; (3) the Divine Office and the liturgical year; (4) pastoral directions.

PART I. THE NATURE AND EVOLUTION OF THE LITURGY

1. The Priesthood of Christ Continued

Man's fundamental duty is to acknowledge and worship the divine Majesty—a duty, primarily of each individual man, but also a collective duty of the human community.

The perfect cult of God, of which the Old Testament was but a shadow, began with Jesus Christ, the High Priest of the New Testament. His whole life on earth was a priestly life, spent in prayer

²Gerald Ellard, S.J., in *America*, Jan. 10, 1948, p. 408.

and sacrifice, consummated on the Cross; in all His actions He had but one end in view, the glory of the Father and the ever-greater sanctification of men, by which men in turn give God the glory due to Him. His priesthood is to continue:

"The divine Redeemer wished that the priestly life begun by Him in His mortal body should continue throughout the centuries in His Mystical Body which is the Church. For this end He instituted a visible priesthood to offer everywhere the 'pure oblation,' in order that all men, from East and West, freed from sin, might spontaneously and willingly serve God."

The Church, then, continues the priesthood of Christ, especially in the sacred liturgy. She has the same purpose and function as the Word Incarnate. By her teaching and her government, by her sacrifice and sacraments, by her prayers and her blood, she tends to make Christ grow in the souls of men, to build up here on earth that "holy temple" (Eph. 2: 19-22) in which the divine Majesty may receive a cult well-pleasing to Him. The liturgy is the public worship of the Church, the worship of the Whole Christ, Head and members.

"In every liturgical action, together with the Church is present her divine Founder. Christ is present in the august Sacrifice of the altar, both in the person of the minister and especially under the Eucharistic Species. He is present in the sacraments by His power, which He infuses into them to make them instruments effective of sanctity. He is present, finally, in the praises and supplications addressed to God, according to His promise, 'Where two or three are gathered in my name, I am in the midst of them.' "

The liturgical action began with the foundation of the Church. Wherever there was a group of Christians, there "we find an altar on which the sacrifice is offered and round which evolve the other rites that sanctify men and enable them to give glory to God." Among these rites are, first of all, the sacraments; then hymns and psalms for the praise of God; sacred readings; and, finally, the homily by the one who presides at the assembly. As time went on, the cult evolved according to circumstances and the needs of the faithful; it was enriched with new rites and formulas. "Thus the priesthood of Jesus Christ is ever active, since the sacred liturgy is nothing but the exercise of that priesthood."

2. *Interior and Exterior Cult*

This section treats the most fundamental problem of the liturgy,

the relation and "tension" that exists between exterior and interior worship, between objective and subjective elements of spirituality, between social and individual religion.

The cult due to God is both interior and exterior. Exterior worship requires no justification as it is natural to man, necessary for social worship, and apt to stimulate and intensify interior religion. But the essential element of worship is interior self-dedication, without which "religion becomes a vain and empty formalism" (cf. Mark 7: 6; Is. 29: 13). The Church never separates the two; she wants exterior observances to be the expression of a sincere heart striving after perfection in the service of God.

The liturgy has a special power of its own to sanctify the soul. The Eucharistic sacrifice and the sacraments are efficacious primarily *ex opere operato*; while the prayers and ceremonies with which the Church has adorned the sacrifice and the sacraments, or the sacramentals and other rites instituted by the hierarchy, draw their efficacy chiefly *ex opere operantis Ecclesiae*, "in so far as the Church is holy and acts always in close union with her Head."

But this objective power of the liturgy can be exaggerated or misunderstood. Its relation to private prayer and personal effort must be clearly grasped. There are some who, partially inspired by a legitimate reaction against prevalent individualism, would have us practice an exclusive liturgical or "objective" spirituality, concentrating on the mystery of the Mystical Body and seeking only to unite ourselves to the liturgy in union with the community. The liturgy with its merging, as it were, of one's personal life in the life of the community is held to be all-sufficient. To it is opposed what is called "subjective" or individual piety. Under this depreciatory label are put all religious practices not strictly liturgical, as private prayer, meditation, asceticism.

These "new theories," the encyclical says, are "false, insidious, and most pernicious." Pius XII has repeatedly condemned such tendencies. He now proceeds to show at length the necessary unity of the two aspects, objective and subjective, of the spiritual life. The liturgy requires personal effort and in turn stimulates it; liturgical piety and personal piety must vivify one another.

Christ's action, v.g., in the Eucharist, produces its effect only with the free co-operation of His members; for "they are living members endowed with reason and will; they must . . . consume the life-giving food, transform it into themselves, remove whatever might

hinder its efficacy." Hence private prayer, meditation, and other practices not strictly liturgical, though they cannot replace the Mass and the sacraments, are most praiseworthy and altogether necessary insofar as they aim at enlightening the intellect, arousing and strengthening the will, withdrawing the soul from sin, and turning it towards whole-hearted service of God—all this through Jesus Christ whose life and power are active in all His members.

This personal activity and ascetical effort dispose the faithful to participate more intensely and with greater fruit in the liturgy—the sacrifice, the sacraments, and other sacred rites; and the liturgy in turn will further increase their zest for prayer and Christian abnegation, for energetic collaboration with divine grace, and for an ever more perfect imitation of the virtues of the Redeemer. "Nor do they thus work for their private profit only, but also for that of the whole Body of the Church. For whatever good is done in this Body flows from the power of its Head and redounds to the benefit of all its members."

Mother Church herself in her teaching and exhortations has the same end as in her strictly sacerdotal action. She wants to lead her children to develop the life of Christ in them. And through them—laity as well as priests—she Christianizes the whole of human life, private, conjugal, social, even economic and political life.

This deep unity of all the activities of the Mystical Body excludes all those artificial oppositions which tend to depreciate some aspects of its life.

"Hence in the spiritual life there can be no opposition or discordance between God's action which continues our redemption by infusing grace in our souls and man's energetic collaboration which prevents God's gift from being received in vain (cf. II Cor. 6: 1); between the efficacy *ex opere operato* of the exterior rites of the sacraments and the *opus operantis* or meritorious act of those who minister or receive them; no opposition between public supplications and private prayers; between ethics and contemplation; between asceticism and liturgical piety; nor is there any opposition or discordance between the jurisdictional and teaching functions of the ecclesiastical hierarchy and the strictly sacerdotal power which is exercised in the sacred ministry."

It is for grave reasons, the Pope adds, that the Church wants priests and religious to give a definite time to meditation, examination of conscience, and other spiritual exercises; as they are specially

destined to perform the liturgical functions of sacrifice and divine praise. "No doubt, liturgical prayer, being the official supplication of the noble Spouse of Christ, possesses a greater dignity than private prayers. But this superiority does not mean that there is an opposition or discordance between these two kinds of prayer." Animated as they are by the same spirit, both express the life of Christ in us, and both tend to the same end: that Christ be formed in us.

The last part of the encyclical will insist on the duty of pastors to recommend extra-liturgical devotions.

3. *The Hierarchic Character of the Liturgy*

"The Church, being a society, requires an authority, a hierarchy. All the members of the Mystical Body share in the same life and tend to the same end, but not all possess the same power, not all are able to perform the same actions." This section stresses (1) the unique character of the special priesthood against heterodox conceptions of the "universal priesthood," and (2) the supreme authority of the Church in liturgical matters. This latter point will be more developed in the following section.

The priesthood consecrated by holy orders forms the very foundation of the Church. The Christian priest is above all the representative of the divine Redeemer. His power is supernatural, and therefore must be received, not from the community, but from God: "As the Father has sent me, so also I send you." "He who hears you, hears me." It is given only to the Apostles and to those who have received the imposition of hands from them or their successors. The sacrament of orders distinguishes priests from the rest of Christians as baptism distinguishes Christians from other men. Ordained priests alone have been introduced into the sacred ministry by a divine call. They alone have been made divine instruments through whom the supernatural life of the Mystical Body of Christ is communicated. They alone have received the indelible character which enables them to perform those religious actions by which men are sanctified and God is glorified. Their hands alone have been consecrated "that whatever they bless be blessed, and what they consecrate be consecrated and sanctified in the name of Our Lord Jesus Christ."³

The sacred liturgy, then, is performed chiefly by priests in the

³*Roman Pontifical, Ordination of a priest: prayer of the bishop at the anointing of hands.*

name of the Church. Hence its shape and organization must needs depend on the authority of the Church; the more so as the liturgy is closely connected with the truths of our faith, the integrity of which the Church must safeguard.

Here the encyclical explains the true relation that exists between liturgy and faith. The formula "*Lex orandi, lex credendi*" (the rule of prayer is the rule of faith) does not mean, as some have pretended, that the liturgy is an experimental test that decides which dogmas are to be retained: namely, that those doctrines which through the liturgy bear fruits of devotion and sanctity would have to be approved by the Church; the others, not. In other words, the liturgy would create dogma. The truth is exactly the reverse. The liturgy is a profession of the Catholic faith. It mirrors the faith of the Church; hence, it can be used as an argument to show what the Church believes, and in this sense it is said "*Legem credendi lex statuat supplicandi*" (the rule of prayer determines the rule of faith): but it is also clear that the principle could with even greater truth be inverted: "The rule of faith determines the rule of prayer."

4. *Progress and Development of the Liturgy*

The liturgy is made up of divine elements, which were instituted by Christ Himself, and of human elements. The latter can change and evolve; and they do change, "for the Church is a living organism, and therefore, even in what concerns the liturgy, it grows and evolves, adapting itself to the needs and circumstances of the times." These changes are approved by the Church with the assistance of the Holy Ghost for the greater honor of God and the good of souls.

The encyclical enumerates some of the causes that have determined the evolution of the liturgy: the progress of dogma, as evidenced in Christology, the sacramental doctrine, Mariology; changes in the sacramental discipline, as in the sacrament of penance, Communion under one species, the institution and then the suppression of the catechumenate; new developments and initiatives first started outside the liturgy proper, as the devotion to the Blessed Sacrament, to the Passion, to the Sacred Heart, to Our Lady, and to St. Joseph.

In order to watch over the purity of the cult and to discard abuses, Sixtus V in 1588 instituted the Congregation of Rites. Indeed, a matter that concerns so closely the religious life of the community, the exercise of Christ's priesthood, the unity and harmony

of the Mystical Body, and not rarely the integrity of the Catholic faith, cannot be left to the whims of private initiative. The Pope alone has the right to introduce and approve any change in the public cult. Bishops have the right and the duty to see to it that the liturgical law be exactly observed.

The Holy Father deplores a certain anarchy which is manifesting itself in some quarters, setting aside the law of the Church even in important matters. Among these abuses he mentions the illegitimate use of the vernacular in the celebration of the Mass.

"The use of Latin, as found in the greater part of the Church, is a visible and comely sign of unity, as well as an effective safeguard against the corruption of sound doctrine. However, in not a few ceremonies the use of the vernacular can be very useful for the people. Nonetheless it is the prerogative of the Holy See to permit this, and without first consulting it and obtaining its approval nothing at all in this matter may be done."

These words manifest the progressive spirit of Pius XII, proved already by his bold approval of the new Latin Psalter for liturgical use, and, in another field, by the encyclical *Divino afflante* on the study of the Bible. He clearly shows himself disposed to grant permission for the use of the vernacular in some parts of the Ritual, though not yet at Mass.

Liturgists love to look back to the ancient liturgy, and indeed we can learn many lessons from it. But at times an unbalanced admiration for what is ancient tends to deprecate all later developments and tries to revive ancient practices although no longer in harmony with the present rubrics. This antiquarian fad is rebuked rather sharply in the encyclical.

"The liturgy of the ancient period is surely worthy of respect; but an old usage is not to be regarded, merely because it smacks of antiquity, as the best either in itself or with regard to later times and new conditions. Recent liturgical rites are also worthy of respect, because they have been introduced under the guidance of the Holy Spirit who remains with the Church till the end of time

"It is wise and praiseworthy to go back to the origins of the liturgy, as they throw much light on the meaning of feasts, formulas, and ceremonies; but it surely is neither wise nor praiseworthy to bring everything back to antiquity."

The Pope mentions specific instances: those are wrong who want to restore to the altar its ancient form of a table; who wish to eli-

minate black from among the liturgical vestments; who exclude sacred images and statues from the churches; who require crucifixes not to show the Redeemer's terrible sufferings; who condemn all polyphonic singing even when it conforms to the norms laid down by the Holy See.

No Catholic in his senses would think of rejecting the recent definitions of Catholic doctrine to go back to the formulas of the first councils; or of repudiating the present laws of the Church to return to the ancient canon law. In like manner it would be neither right nor intelligent to ignore the historical evolution of the liturgy. "Such an attitude would revive the crazy archaeologism of the illegitimate council of Pistoia," which was condemned by Pius VI in 1794.

PART III. THE DIVINE OFFICE AND THE LITURGICAL YEAR

1. *The Divine Office*

Because the ideal of Christian life is intimate union with God, the cult which the Church renders to God extends to all the hours of the day and through the whole year by means of the Divine Office. The present Office has gradually evolved from the public and collective prayer of the early Christian communities.

"The 'Divine Office,' therefore, is the prayer of the Mystical Body of Christ, addressed to God in the name and for the benefit of all Christians, since it is performed by the priests and other ministers of the Church and by religious delegated for this office by the Church herself."

The divine character of this permanent "sacrifice of praise" is beautifully described:

"When the Word of God took a human nature He brought to this earthly exile the song that is sung in heaven for all eternity. He now unites to Himself the whole community of mankind and associates it with Himself in the singing of this canticle of praise He Himself through His Spirit entreats the Father in us." The Pope here quotes St. Augustine, *Enarr. in Ps. 85*, n. 1: "No greater Gift could God have bestowed on men [than to make His own Son to be our Head, so that we form with Him one Man, Head and Body]. Jesus prays for us as as our Priest; He prays in us as our Head; He is prayed to by us as our God Let us recognize in Him our voices, and His voice in us."

To the exalted dignity of this prayer of the Church must correspond the intense devotion of our souls. "It is not a mere reci-

tation of a mere song however perfect; . . . it is above all an elevation of mind and soul to God in order to dedicate to Him ourselves and all our actions in union with Christ."

The recitation of these prayers is now the special office of priests and religious. Nothing is prescribed to the laity in this matter; but the Holy Father is anxious to see them take an active part in the Sunday Vespers in their parish. In this connection he stresses once again the sanctification of feast days.

2. *Christ in His Mysteries*

This section treats of the religious and pedagogical significance of the liturgical year, the recurring seasons of which put before us Christ in His mysteries of humiliation, redemption, and triumph.

"The aim of the liturgy in calling to mind the mysteries of Jesus Christ is to make all the faithful share in them so that the divine Head of the Mystical Body may develop His life of holiness in all His members. The souls of the Christians should be, as it were, altars on which the various phases of the sacrifice of our High Priest are relived one after another."

The liturgical year is "a magnificent hymn of praise which the Christian family addresses to the heavenly Father through Jesus, its permanent Mediator," but it calls on our part for personal collaboration and intense effort. Each season of the annual cycle puts before our minds and hearts one phase of Christ's life and sacrifice, each with its own spirit and its special lessons; the whole constitutes a wonderful school in which, through the variety of joyful, sorrowful, and glorious mysteries, we learn to love and imitate Christ ever better.

The cult of Christ in His mysteries has raised several theological discussions.

Some recent writers have tried to prove that this concentration on the historical mysteries of Christ is a deviation from genuine Christian spirituality. The real Christ, on whom our religion must be centered, is (they say) not the historical Christ, but the "pneumatic" or glorified Christ who sits at the right of the Father. Popular piety has dethroned Christ; it has obscured the glorified Christ and substituted for Him the Christ of the earthly life. To go back to the true spirit of Christianity, we should even remove from our churches the crucifixes depicting the suffering Christ.

But this conception is obviously false. The Christ of Catholic tradition, the Christ of the liturgy and of our spiritual life, is the

whole Christ, in all the mysteries of His life; His eternal generation, His birth from a virgin, His hidden and public life, His passion, His triumph and eternal glory; Christ, an example to be imitated as well as a Master to be listened to, the Mediator of our salvation, the fountain of our life, the Head of the Mystical Body. His sufferings being at the origin of our salvation, it is good theology to put them into full light, the more so as the Mass daily represents them, and all the sacraments are in close relation to the Cross.

The liturgical year—the Pope adds in a precious paragraph that sets out the deep meaning of the liturgy—is not a cold and dead representation of facts that belong to the past. No, it is Christ Himself, ever living in His Church and continuing the work of mercy begun during His mortal life (when He "went about, doing good" [Acts 10:38]), in order to put our souls in contact with His mysteries and make them draw life from them. These mysteries, then, are ever present and operative.

How are Christ's mysteries present and operative in the liturgy? This question has been discussed much of late. The encyclical states: they are present "not in that uncertain and nebulous manner which some recent writers have imagined," but as Catholic doctrine and the Fathers of the Church teach us; namely, "they are outstanding examples of Christian perfection, they are fountains of divine grace through the merits and intercession of Christ, and they remain in us by their effects—each one of these mysteries being in its own way a cause of our salvation." Their efficacy is enhanced by the prayers of Mother Church; while proposing the mysteries of our Redeemer to our contemplation, she calls down the heavenly gifts by which her children may be fully imbued with the spirit of those mysteries, through the power of Jesus Christ.

"Thanks to His influx and power we can, with the collaboration of our will, assimilate that vital force, as branches from the tree, as members from the head; we can thus, progressively and laboriously, transform ourselves until we reach 'the full measure of the stature of Christ'" (Eph. 4:13).

The reader will have noticed how Pius XII, who speaks so deeply of Christ's action in us, takes every opportunity to stress the indispensable role of personal effort.

3. *The Feasts of the Saints*

Along with the mysteries of Christ, the liturgical year celebrates

the feast of the saints. This section of the encyclical briefly justifies the cult of the saints: the virtues of Christ are reflected in the apostles, martyrs, confessors, and virgins; while rejoicing at the glory of the saints, we are urged on by their examples and inspired with confidence in their intercession. Our Lady's glory, perfection, and mediation are specially extolled.

The Holy Father concludes with an exhortation couched in liturgical style:

"Along this liturgical road, which is opened to us every year anew, carried forward by the sanctifying action of the Church, and strengthened by the help and examples of the Saints, above all of the the Immaculate Virgin Mary, 'let us come forward with sincere hearts in the full assurance of faith, our guilty consciences purified by sprinkling, our bodies washed clean in hallowed water' (Heb. 10: 22); let us join our High Priest to live with Him and share His sentiments, so that through Him we may 'reach the inner sanctuary behind the veil' (Heb. 6:19) and there praise the heavenly Father through all eternity."

A brief paragraph sums up the first three parts of the encyclical, stressing the theocentric meaning of the liturgy and of Christian life:

"Such is the essence and meaning of the liturgy; it concerns the sacrifice, the sacraments, and the divine praise; its aim is to unite us with Christ and make us reach holiness through the divine Redeemer, in order that Christ be honored, and through Him and in Him the Most Blessed Trinity: *Gloria Patri et Filio et Spiritui Sancto.*"

PART IV. PASTORAL DIRECTIVES

In the last part of the encyclical the Holy Father draws the practical conclusions from the principles so far exposed. The liturgical apostolate must be promoted energetically, but without one-sided stress. Between the liturgy and other spiritual practices there is no real opposition, but harmony, since both have the same principle and the same end. Hence:

1. Approved Extra-liturgical Devotions must be Recommended

The Church herself urges priests and religious to practice certain devotions, and the faithful should also profit by them. The more important of these are meditation, examination of conscience, retreats, visits to the Blessed Sacrament, the Rosary. These exercises purify and energize the soul; thus they dispose it also to participate in the

liturgy with greater fruit and without the danger of turning it into a vain ritualism.

If some priests, in their indiscreet zeal for promoting "liturgical piety," lock the church outside the hours of public worship, or discourage confession when made out of mere devotion, or neglect to foster, especially among the young, devotion to Our Lady (which is a sign of predestination), they are doing harm and must be stopped. As regards frequent confession, the Pope drives home what he wrote in his encyclical *Mystici Corporis*.

Retreats constitute the most intensive exercise of "private piety." They have been strongly recommended by the Roman Pontiffs, particularly by Pius XI, who wrote a special encyclical to promote them. Pius XII also in the present encyclical insists that as many as possible of the laity, especially members of Catholic Action and religious associations, be brought to attend retreats and monthly recollections; "for they are most useful, nay necessary, to form souls to true devotion and holiness, so that they can draw greater fruit from the liturgy." If they are given in the right spirit, they must increase the love for the divine cult and the desire of the sacraments. As for the method to be followed, there are many roads to sanctity, and the Holy Ghost leads souls by different ways. Personal freedom and the divine action must be respected. Yet the Spiritual Exercises of St. Ignatius are specially approved and recommended for their "wonderful efficacy."

The Pope then speaks of some devotions which, "though not strictly liturgical, . . . are in some way inserted into the liturgy." He mentions May and June devotions in honor of Our Lady and of the Sacred Heart, triduums and novenas, the *Via Crucis*, and others. It would be wrong and harmful to force these excellent exercises into liturgical schemes, though the spirit of the liturgy must preserve them from anything improper, unworthy of the house of God, or contrary to sound spirituality.

Genuine devotion should be encouraged and developed. We should remember however that "Christian life does not consist in the multiplicity and variety of prayers and practices, but rather in making these exercises really fruitful for the spiritual advancement of the faithful and thereby for the progress of the whole Church."

2. *The Liturgical Apostolate should be Promoted*

The Holy Father urges the clergy "to promote those initiatives

which give the people a deeper knowledge of the sacred liturgy, so that they may take part in it more fully, more easily, and in a truly Christian spirit," always with reverent obedience to the rubrics and the directions of the Church.

Some special points concerning the exterior cult are mentioned first. Great care must be taken to keep the sacred edifices and altars worthy of their high purpose. "I am consumed with zeal for Thy house" should be the spirit of every priest. Everything about the buildings, the vestments, the liturgical appointments, must be, if not luxurious, at least perfectly neat and becoming. The Pope protests against a certain cheapening of the cult and of religion, which consists in exposing for the veneration of the people without just cause a profusion of statues and images all over the church and even on the altars, and in giving prominence to things of little importance while essential things are neglected.

As regards sacred music, Pius XII confirms the rules given by Pius X and Pius XI. The Gregorian chant, which the Roman Church treasures as a family heritage, adds dignity and solemnity to the sacred mysteries, contributes not a little to the devotion of the faithful, and is strictly prescribed for some parts of the liturgy. Therefore in seminaries and religious institutes it must be diligently cultivated, and at least in the more important churches the ancient *scholae cantorum* (liturgical choirs) should be revived. But what the encyclical stresses most is the beauty and power of congregational singing. The Pope here quotes from his predecessor:

"In order that the faithful may more actively participate in divine worship, let the people once more sing the Gregorian chant for those parts that are meant to be sung by the people. For indeed, it is very necessary that when the faithful assist at sacred ceremonies they should not be merely detached and dumb onlookers, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir according to the rubrics. If this is done, then it will no longer happen that the people either make no answer at all to the common prayers (whether they be said in the liturgical language or in the vernacular), or at best answer in a low and vague murmur." (Pius XI, Constitution *Divini Cultus*, 9.)

"If the congregation assists attentively at the sacrifice of the altar, where our Savior together with His sons redeemed by His blood sings the nuptial hymn of His immense love, then surely they cannot remain silent, since, as St. Augustine says, 'cantare amantis est'

(when someone is in love he sings), and, as the old proverb has it, '*qui bene cantat, bis orat*' (he who sings well, prays twice). Hence the whole Church militant, people and clergy, joins her voice to that of the Church triumphant and of the angelic choirs . . . according to the words [of the Preface]: 'we beseech Thee that we may be admitted to join our voices to theirs.' "

Modern music and singing, however, are not excluded from our churches. If they contain nothing that is profane or unbecoming in a sacred place and do not strain after unusual effects, they can contribute to the splendour of the ceremonies and to genuine devotion.

The clergy should also foster popular religious singing, as it is apt to move the crowds to deeper faith and devotion. "Let the concordant and powerful song of our people go up to heaven like the roar of the ocean; let their harmonious and resounding voice be the expression of 'one heart and one soul' as becomes brothers and sons of one Father."

The encyclical adds some directions concerning the admission of modern art (architecture, sculpture, painting) into our churches. As long as it keeps within the bounds of due reverence, it must be given free scope to add its voice to the magnificent hymn the geniuses of past centuries have sung in the honor of the Catholic faith. But the extremes of ultra-realism and ultra-symbolism must be avoided, and the needs of the Christian community should be taken into account rather than the peculiar taste of the artist. Some recent developments of modern art seem a depravation of true art and offend genuine religious feeling.

All this concerns the exterior cult and it has its importance. More important, however, is the task of getting the faithful to live the life of the liturgy and to imbibe its supernatural spirit.

It is necessary, in the first place, that in the training of young priests liturgy be given a place by the side of ascetical, theological, juridical, and pastoral sciences. Seminarists must be taught to know the rubrics, to understand the meaning of the ceremonies, and to appreciate their majesty and beauty; and this in such a way that they not only learn the correct and dignified performance of the liturgical actions, but acquire a close union with the High Priest and become "holy ministers of holiness."

Then, the people must be brought to take an active part in the liturgy in union with the priest; only thus will it really be a sacred action in which the pastor together with his flock offers God the

homage due to Him. To obtain this, the bishops should use every means their prudence judges suitable. Altar boys should be chosen from every social class and carefully trained. All Catholics should be made to love the Mass and actively to participate in the sacrifice according to the methods described in the second part of the encyclical; for the august sacrifice of the altar is the foremost act of divine worship, and should therefore be the fountain and center of Christian piety." The clergy should be untiring in promoting frequent reception of Holy Communion, "the sacrament of piety, the sign of unity, the bond of charity" (St. Augustine, *Tract. 26 in John*, 13.)

To create this spirit among the laity, we must make them realize the treasures contained in the sacred liturgy by means of timely sermons and especially of public conferences, study weeks, and other similar devices. For this, priests should avail themselves of the help of the members of Catholic Action.

Here the Holy Father warns once more against the "subtle and pernicious errors" to be avoided in this matter: namely, a false *mysticism* and noxious *quietism*; a dangerous *humanism* and doctrines which pervert the Catholic notion of faith; finally, an exaggerated *archaeologism*. He adds two theological theories which concern rather the fundamental doctrine of the Mystical Body: "the erroneous opinion of those who teach that the glorified human nature of Christ dwells really and continuously in the 'justified'; or that one identical grace (*numero eamdem*) unites Christ and the members of His Mystical Body."

Pius XII is well aware that the task he is entrusting to bishops and clergy—the liturgical renewal—requires patient and persevering efforts, and is beset with difficulties and disappointments. Therefore (like Pius XI in 1928, at the end of his Apostolic Constitution *Divini Cultus*) he adds some words of encouragement: "Do not let yourselves be disheartened by difficulties; never let your pastoral zeal be discouraged."

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Pius XII on Bees

Translated by Augustine Klaas, S.J.

Introduction

(by the translator)

BEES are fascinating little creatures of God. They have always intrigued mankind by their subtle, winning ways, though on occasion some of their ways are less than winning and one is not subtle at all. The observation and study of their structure, habits, spirit of work, organization, and marvelous co-operation, ever interested man even more than their valuable products of honey and wax. Then, too, lessons of wisdom abound in bees.

Who has not delighted in the exact descriptions of the old classic authors? Homer sings of bees which "issuing ever fresh from a hollow rock, fly in clusters on the vernal flowers" (*Iliad*, II, 87). Virgil vividly notes their activity in the early summer fields and meadows, and in the hive, where "the work goes busily forward, and the fragrant honey is redolent of thyme" (*Georgics*, IV, 169). Shakespeare, too, tells of "singing masons building roofs of gold" and of dire punishment meted out by "sad-eyed justice" to the "lazy, yawning drone" (*Henry V*).

Holy Scripture, especially the Old Testament, speaks quite often of bees. Dense armies of soldiers are compared to bees (*Is.* 7:18) chasing man (*Deut.* 1:44) and surrounding him (*Ps.* 117:12). "The bee," says *Ecclesiasticus* (11:3), "is small among flying things, but her fruit hath the chiefest sweetness." And an addition to the Septuagint version of *Proverbs* (6th chapter) commends the bee after the ant: "Go to the ant, O sluggard, and consider her ways, and learn wisdom Or go to the bee, and learn how industrious she is, and how her industry deserves our respect, for kings and the sick make use of the product of her labor for their health. Indeed, she is glorious and desired by all; and though she be frail, she is honored, because she treasures wisdom."

Honey is often mentioned in Holy Scripture; for instance, Chanaan was a land that "floweth with milk and honey" (*Ex.* 3:8). Honey was a rather essential ingredient of Saint John the Baptist's diet (*Matt.* 3:4). I do not know that Holy Scripture anywhere mentions beeswax.

Deborah, the Hebrew word for bee, is an Old Testament feminine name. Rebecca's nurse bore that name (Gen. 35:8).

The Fathers of the Church draw many lessons from bees. Following in their footsteps, spiritual writers like Saint Francis de Sales and Saint Teresa of Avila see holy wisdom in these tiny humming insects. For example, Saint Teresa says that in the prayer of quiet the will should not chase after the understanding, which now is "merely making itself a nuisance," but rather enjoy its tranquil union with God and "be as recollected as the wise little bee, for if no bees entered the hive and they all went about trying to bring each other in, there would not be much chance of their making any honey" (*Autobiography*, Chapter 15). Elsewhere she asserts that we should sometimes leave off soul-searching, remembering "that the bee is constantly flying about from flower to flower, and in the same way, believe me, the soul must sometimes emerge from self-knowledge and soar aloft in meditation upon the greatness and the majesty of its God" (*Interior Castle*, I, 2). Again, referring to the humility which must be in souls favored with visions, she avers that "if what should engender humility in the soul, which knows it does not deserve such a favor, makes it proud, it becomes like a spider, which turns all its food into poison, instead of resembling the bee, which turns it into honey" (*Foundations*, Chapter 8).

Of course, the patron of bees is Saint Ambrose, and the reason for it will be found in the breviary in the second nocturne of his feast. Saint Dominic is also spoken of as another patron of the bees, but no one seems to know just why.

The bee comes into the liturgy also; for example, the famous *apis argumentosa* appears in a versicle of Matins for Saint Cecilia's day: "Busy like a bee, thou didst serve the Lord." And everyone recalls the "mother bee" of Holy Saturday morning.

Granted this age-old tradition, sacred and secular, of seeking wisdom in bees, it is not surprising to find Pius XII discoursing on bees charmingly and instructively. The apiarists of Italy held a national convention in Rome last November, and on the 27th they went in a body to pay their respects to the Pope. In public audience they presented him with gifts, honey and beeswax, the latter probably in the form of candles. The Holy Father graciously replied.

Address of Pius XII

Your presence in such large numbers, your desire to assemble

before Us, beloved sons, is a real comfort; and so We express our heartfelt gratitude for your homage and your gifts, both particularly pleasing to Us. Beyond its material and technical importance, the work which you represent, by its nature and significance has a psychological, moral, social, and even religious interest of no small value. Have not bees been sung almost universally in the poetry, sacred no less than profane, of all times?

Impelled and guided by instinct, a visible trace and testimony of the unseen wisdom of the Creator, what lessons do not bees give to men, who are, or should be, guided by reason, the living reflection of the divine intellect!

Bees are models of social life and activity, in which each class has its duty to perform and performs it exactly—one is almost tempted to say conscientiously—without envy, without rivalry, in the order and position assigned to each, with care and love. Even the most inexperienced observer of bee culture admires the delicacy and perfection of this work. Unlike the butterfly which flits from flower to flower out of pure caprice; unlike the wasp and the hornet, brutal aggressors, who seem intent on doing only harm with no benefit for anyone, the bee pierces to the very depths of the flower's calix diligently, adroitly, and so delicately, that once its precious treasure has been gathered, it gently leaves the flowers without having injured in the least the light texture of their garments or caused a single one of their petals the loss of its immaculate freshness.

Then, loaded down with sweet-scented nectar, pollen, and propolis, without capricious gyrations, without lazy delays, swift as an arrow, with precise, unerring, certain flight, it returns to the hive, where valorous work goes on intensely to process the riches so carefully garnered, to produce the wax and the honey. *Fervet opus, redolentque thymo fragantia mella.* (Virgil, *Georgics*, 4, 169.)

Ah, if men could and would listen to the lesson of the bees; if each one knew how to do his daily duty with order and love at the post assigned to him by Providence; if everyone knew how to enjoy, love, and use in the intimate harmony of the domestic hearth the little treasures accumulated away from home during his working day: if men, with delicacy, and to speak humanly, with elegance, and also, to speak as a Christian, with charity in their dealings with their fellow men, would only profit from the truth and the beauty conceived in their minds, from the nobility and goodness carried about in the intimate depths of their hearts, without offending by indiscre-

tion and stupidity, without soiling the purity of their thought and their love; if they only knew how to assimilate without jealousy and pride the riches acquired by contact with their brothers and to develop them in their turn by reflection and the work of their own minds and hearts; if, in a word, they learned to do by intelligence and wisdom what bees do by instinct—how much better the world would be!

Working like bees with order and peace, men would learn to enjoy and have others enjoy the fruit of their labors, the honey and the wax, the sweetness and the light in this life here below.

Instead, how often, alas, they spoil the better and more beautiful things by their harshness, violence, and malice; how often they seek and find in every thing only imperfection and evil, and misinterpreting even the most honest intentions, turn goodness into bitterness!

Let them learn therefore to enter with respect, trust, and charity into the minds and hearts of their fellow men discreetly but deeply; then they like the bees will know how to discover in the humblest souls the perfume of nobility and of eminent virtue, sometimes unknown even to those who possess it. They will learn to discern in the depths of the most obtuse intelligence, of the most uneducated persons, in the depths even of the minds of their enemies, at least some trace of healthy judgment, some glimmer of truth and goodness.

As for you, beloved sons, who while bending over your beehives perform with all care the most varied and delicate work for your bees, let your spirits rise in mystic flight to experience the kindness of God, to taste the sweetness of His word and His law (Ps. 18:11; 118:103), to contemplate the divine light symbolized by the burning flame of the candle, product of the mother bee, as the Church sings in her admirable liturgy of Holy Saturday: *Alitur enim liquantibus ceris, quas in substantiam pretiosae hujus lampadis apis mater eduxit.* (For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.)

Gifts to Religious

Adam C. Ellis, S.J.

IV. Some Practical Cases

Introduction

UNDER the title "Gifts to Religious" a series of articles has been published in this REVIEW¹ explaining the nature of the simple vow of poverty and of some of the Church's legislation regarding the use of temporal things on the part of religious. In the present article we shall apply the legal principles contained in the preceding articles to a number of practical cases, thus indicating to our readers the manner in which they may solve their own problems regarding gifts.

Some of our readers may wonder why little or nothing has been said regarding the virtue or spirit of poverty. We have purposely omitted all references to the spirit of poverty in order that the obligations of the vow of poverty and of the Church's laws for religious regarding their use of temporal things may be clearly understood in themselves. In everyday life of course they are never to be separated since "it is the spirit which imparts life" to the dry bones of the law. We hope to give our readers an entire article on the spirit of poverty in a future number of this REVIEW.

Case I

The parent of a religious dies and in his will leaves the religious \$5,000. To whom does the money go: to the religious or to his community?

The natural law gives to every man the right to own property and to acquire it by any lawful means. A vow of poverty does not of itself take away this natural right. For religious the matter and the manner of the vow of poverty is determined by the Church. By her positive legislation she deprives a religious who has taken a *solemn* vow of poverty of his right to retain and to acquire property; the same law explicitly *allows* a religious with a *simple* vow of poverty to *retain* these rights. Since the distinction between a *solemn*

¹"Gifts to Religious: I. The Simple Vow of Poverty," March, 1947, pp. 65-80; "Common Life and Peculium," January, 1948, pp. 33-45; "Personal *versus* Community Property," March, 1948, pp. 79-86.

vow and a simple vow is of purely ecclesiastical origin, and since it is the Church which determines the effects of each, she can and does make exceptions. Thus in rare cases she allows a religious with a solemn vow of poverty to retain his right to own and to acquire property. Contrariwise, in some institutes she allows religious with a simple vow of poverty to give up these rights. Since these exceptions are rare, we shall not consider them here. We shall base our solutions of these practical cases upon the *general law*, leaving it to the reader to make the exception when his own constitutions provide for it.

If the religious in the present case has taken solemn vows, the money goes to his community, that is, to the order or province or house, according to the constitutions. If the order is incapable of owning property in common, the *ownership* will vest in the Holy See, which customarily allows the order the *use* of such property. Since a religious who has taken a solemn vow of poverty has thereby lost his right to *own* and to *acquire for himself*, we may state here once for all that whatever such a religious receives by way of inheritance, legacy, or personal gift goes to his community and becomes *community property* in the sense just explained.

If the religious has taken a simple vow of poverty, the \$5,000 is to be added to his patrimony, that is, it becomes his own property. The reason for this is that the simple vow of poverty does not deprive the religious of his right to keep property already in his possession at the time he took his vows, nor does it deprive him of the right to acquire more property after taking his vows.

Case 2

A Sister with a simple vow of poverty receives a legacy of \$1,000 from her aunt. May she use it to defray her expenses at a Catholic university?

The simple vow of poverty obliges religious not to dispose of any temporal thing *independently*, that is, without permission. Hence, as far as the vow is concerned, the Sister could spend this money with the permission of her superior. But the positive law of the Church forbids her the administration, spending of capital or income, as well as the personal use of her property. For this reason it obliges her to appoint an administrator, to determine once for all what is to be done with the income of her property during her lifetime, and to make a will in which she determines who is to get her property after her

death. All this has been explained in detail in the article on "The Simple Vow of Poverty." The Sister, therefore, may not use this legacy for her own education, but must turn it over to her administrator to invest for her.

Case 3

Brother John receives a gift of \$500 from his uncle. He turns it over to his brother, who is acting as his administrator, to add to his patrimony, but does not ask his superior for permission to accept the gift. Is his act valid and licit?

To accept a gift is an act of proprietorship for which the permission of the superior is evidently required to safeguard the simple vow of poverty. The Code leaves to the religious with a simple vow of poverty his natural *capacity* to acquire more property or goods *validly*, but his vow of poverty obliges him to obtain the superior's permission in order to do so licitly. In case of urgency, when the superior cannot be reached, a religious may presume the permission of his superior to accept personal gifts; but afterwards he must ask the superior for permission to retain gifts thus accepted.

Brother John's act was *valid but illicit*, that is, he acquired the ownership of the \$500 by accepting it; but he sinned against his vow of poverty by accepting it without the permission of his superior, unless he lawfully presumed that permission because he could not conveniently ask for it.

Case 4

Sister Benigna receives \$500 from her brother, who was lucky enough to strike oil on his farm. To celebrate the event he distributed \$500 to each of his eight brothers and sisters. The superior of Sister Benigna claims that this money goes to the community because the constitutions contain the following clause: "The Sisters shall not receive anything from relatives or friends without the permission of the superior. And whatever they receive they must present to her that she may dispose of it for the good of the community." Sister Benigna claims that this money should be added to her patrimony because the constitutions also state: "The Sisters retain the ownership of their property and the capacity to acquire other property." Who is right?

Most constitutions of congregations with simple vows contain the last quotation above, which is nothing else than a brief statement of the law of the Church as expressed in canon 580, § 1. While it is

true that the canon mentioned also contains the clause "unless the constitutions declare otherwise," this is not the case here, since the constitutions explicitly state that the Sister can acquire other property for herself. The first quotation from the constitutions, therefore, is to be interpreted in the light of the second quotation and applies only to such smaller gifts which the donor does not intend should be added to the patrimony of the religious but should be used by the religious. The constitutions most probably also contain a statement based on canon 569, § 2, to the effect that when a Sister, after taking her vows, comes into possession of more property under whatever title, she must make the same provision for the newly acquired property, that is, appoint an administrator and determine once for all the person or persons to whom the annual income of this new property is to be given. The property in question, therefore, belongs to Sister Benigna, not to her institute; and she must give it to her administrator or appoint a new one for this property, and determine who is to receive the annual income accruing from it.

Case 5

Father John, a religious in a congregation with simple vows, receives \$10 on the occasion of his birthday, December 20, and various small gifts amounting to \$40 for Christmas. He asks his superior for permission to use them to purchase a watch, since the one he has is worn out and does not keep correct time.

There is question in this case of small amounts of money given to a religious by relatives and friends on various occasions. The persons who present these gifts do not intend that the religious should add them to his patrimony, but that he should use them as he pleases. Presuming that the relatives or friends are Catholics, they will have some idea at least about the limitations put upon Father John by his vow of poverty, by the laws of the Church, and by the constitutions of his congregation. Hence their desire that Father John "use them as he pleases" will be circumscribed by these known restrictions. Since Father John is forbidden by the law of the Church to use *personal* gifts for himself (as was explained in the article "Personal versus Community Property"), he may accept these small gifts and consider them as given to him for the community. He turns them in to his superior, who may, if he sees fit, allow him to use them for necessary or useful articles, since they are now community property.

As far as the vow of poverty is concerned, the superior could

give Father John permission to use these small gifts to buy a watch. The law of common life, however, requires that whatever the religious needs for his personal use should be supplied by the community. This is the general rule. Occasionally, by way of exception, the superior may allow a religious to use such gifts to purchase something he needs, provided that it is more or less of the same quality as similar articles which are commonly used by the members of the community. The superior could not give permission to Father John to purchase a more expensive watch merely because the money was given to him. That would be contrary to common life, which requires that all the members conform to the standard of poverty determined for the community by the constitutions, laws, and customs.

Ordinarily, the religious turns in to the community small personal gifts which are not intended to increase his patrimony, because his community supplies him with all he needs. Not infrequently the constitutions or customs of the community require him to do so.

Case 6

Brother Joseph receives a check for \$500 from a wealthy young man who is keeping company with his sister. Brother Joseph has told his sister to be cautious in her dealing with this young man because he bears an unsavory reputation. The personal gift of \$500 is evidently intended to break down Brother Joseph's opposition to the young man in question. Brother Joseph returns the check to the young man without getting permission from his superior to do so. Did he violate his vow of poverty?

A religious with a simple vow of poverty may always refuse to accept a personal gift without any permission, since he thereby merely refuses to become the owner of the gift. To refuse to become the owner is not an act of proprietorship, and therefore it is not contrary to his vow.

Case 7

Sister Mildred is the dean of a college which needs an auditorium, and Sister is asking for donations from the alumnae. One of her former pupils, a widow and mother of six children, calls upon her and offers her \$500 as her contribution to the auditorium. Sister knows that the widow alumna cannot afford to give that much money, since she has a hard time supporting and educating her six children. Sister takes \$100 in order not to offend the generous widow, but insists that she keep the remaining \$400. Did Sister

violate her vow of poverty by refusing a gift offered to her for the community?

Ordinarily a religious should obtain the permission of his superior before accepting or refusing gifts offered to him for his community. Permission to accept gifts which are offered unconditionally may and should be presumed if it is known that the superior would ordinarily wish them to be accepted. However, if conditions are attached to the gifts, the religious should always refer the matter to his superior before accepting them. A religious may not refuse to accept a gift offered to him for his community unless he has good reason to believe that the superior would wish him to do so. In the case of small amounts of money a religious may more easily presume that his superior would wish him to refuse the gift when the donor can ill afford to give it. But when a larger amount of money is involved, it would be more prudent on the part of the religious before refusing a gift to consult his superior, if he can easily do so.

Sister Mildred certainly did not sin against her vow of poverty (or against justice) because she could reasonably presume that her superior would not wish to accept such a large gift from a person who needed the money to support her children. If she could have conveniently done so, it would have been more prudent for Sister Mildred to consult with her superior before determining the amount to be accepted from the generous widow.

Case 8

Mother Benigna is a kindly soul. Whenever a Sister in her community receives a small gift of money which she does not wish to spend immediately, Mother puts it in an envelope marked with Sister's name and keeps it in her desk for the Sister. At present she has ten or twelve envelopes of that kind. She wonders whether her method of procedure is licit?

Canon 594 tells us that common life is to be accurately observed by all, and that *money of any kind* is to be kept in the common safe. The law of common life (see article referred to above) supposes that all the needs of the religious are to be supplied by the community. Hence these small money gifts may not be saved as deposits for the individual Sisters who received them. To do so would be the equivalent of granting a peculium to each Sister, would tend to create a division in the community between the "haves" and the "have nots," and thus would clearly be contrary to the law of common life.

Small money gifts which are not intended to be added to the

patrimony of the religious may not be accepted by them for their own *personal use*, since this is forbidden by the law of common life. The religious may accept them for the community and may then share in them as a member of the community. Since they become community goods, the superior may occasionally, by way of exception, give the religious permission to use such small money gifts for necessary or useful things, though she is not obliged to do. Custom will determine the practice in each institute.

Case 9

Sister Modesta receives a fountain pen, a pair of gloves, some handkerchiefs, and a box of candy for Christmas. She asks her superior for permission to keep and use all of them. What may the superior do?

Prescinding from any special provisions of the constitutions, rules, and customs of the particular institute regarding such gifts, and keeping in mind only the law of the Church which is common to all religious, we may say that the superior may allow the Sister the use of these things provided (1) that Sister has some need for them; (2) that they are of about the same quality as similar articles provided by the community for the use of the Sisters; (3) that they become the property of the community; (4) that this be done only occasionally by way of exception. If the Sister does not need the article of clothing, or whatever the gift may be, the superior should give it to some other member of the community who needs it, since all such articles become the property of the community and should be distributed according to the needs of the community. It would certainly be contrary to common life to allow a Sister to receive articles of clothing *habitually* from relatives or friends. Should the Sister's family wish to provide these objects for her, they should give a donation to the community, for the community provides Sister with all necessary wearing apparel as she needs it.

Sometimes a religious needs special or more expensive wearing apparel because of health or some physical condition. If parents or friends *offer to pay for* such exceptional needs, they may be allowed to do so, provided that other members of the community who have no relatives or friends to supply their special needs are taken care of by the community.

As to the box of candy, or any other edibles, normally such things are turned in to the superior and then are given to the community either at table or during recreation. Occasionally the superior

may allow a Sister to keep a box of candy to be used by herself or to be shared with other members of the community, provided that this is not done regularly and that such permissions are given to all the members of the community on occasion, and not limited to only a few.

Case 10

Sister Clare's mother dies and the children distribute their mother's personal effects among themselves. They give Sister Clare her mother's watch, since she does not have one. But the watch has a gold case, and the constitutions forbid the Sisters to use any personal articles made of gold. May the superior allow Sister Clare to use her mother's gold watch?

The superior may give Sister Clare permission to use her mother's watch, provided that the constitutions do not prohibit the use of watches and provided that the conditions laid down in case 9 are fulfilled. But since the constitutions forbid the use of gold, the case in which the works are set will have to be changed for one of silver or some less expensive metal.

Case 11

A group of Sisters attending the summer session of a Catholic university and living in the same hall are having a farewell party. Belonging to different congregations, they have found it helpful to exchange ideas regarding the minor differences which exist among them, especially in regard to the practice of poverty. Some congregations are very strict, others are more lenient, in regard to the acceptance of gifts, the use of material things, and the like. Surprise is expressed that such differences should exist.

The substantials laid down in the law of the Church regarding the simple vow of poverty are the same for all religious congregations. These substantials are usually embodied in the constitutions of each congregation in the technical language of the Code. Hence it can and does easily happen that these provisions of the common law are not understood properly by the religious, and are sometimes misunderstood. Again, these articles are not always clearly and thoroughly explained in the novitiate. As a result, the young religious goes into the active life without a clear, intelligent concept of the obligations flowing from the vow of poverty, and is ignorant of the other obligations imposed upon all religious by the positive law of the Church. Moreover, we are living in a world which has come to consider many

things necessary for daily life that, in reality, are luxuries. Hence if superiors are weak or unobservant, abuses regarding the use of temporal things may easily creep into a religious community; and once these abuses have gained entrance, it is difficult to eliminate them. Such may be some of the reasons for the apparent differences in the observance of the simple vow of poverty and of common life which the Sisters wondered about.

Let us suppose, however, that the above-mentioned causes do not exist, and that the substantials prescribed for all religious are faithfully observed. There is still room for minor differences in practice, because the Church allows each institute to express its love of poverty in details which go beyond the obligations of the common law. The practice of poverty differs also according to the proximate end or purpose of each institute—teaching, hospital work, social service, life of contemplation and penance, and the like. The Church gives her approval to these minor differences when in the canon on common life she prescribes that the members of each individual institute should use temporal things "*in accordance with the poverty which they have vowed*" (canon 594, § 3).

Case 12

The first Sunday of the month is visiting Sunday at St. Jude's mother house. On Monday morning various Sisters ask Mother Matthew for the following permissions: (1) my brother gave me \$75 to buy a typewriter for myself; (2) my mother gave me \$100 to buy books needed for my special studies; (3) my sister gave me \$10 to have a dozen photographs taken to be given to my brothers and sisters; (4) the mother of Sister X, who is in the infirmary, gave me (the Sister Infirmary) \$10 to buy flowers or candy for Sister. Mother Matthew would like to know three things: (1) may she lawfully grant permission to the Sisters to use these things for the purposes indicated? (2) Do these gifts become the property of the Sisters or of the community? (3) May she grant permission to a Sister to use a gift for some other purpose; for instance, the sick Sister would prefer to have some Masses said instead of buying flowers or candy?

Before answering Mother's questions, let us recall some fundamental principles regarding conditional gifts. Moralists and canonists define a gift as a contract whereby the owner of a thing, from a motive of liberality, transfers it irrevocably to another who accepts it. The donor must be capable of giving it, and the donee of

receiving it.

A conditioned gift is one to which a condition is attached, that is, the gift is to be used for a determined purpose designated by the donor, or is to be used exclusively by the person to whom it is given, and so forth. In all such conditioned gifts two things are to be considered: (1) the mind of the donor with regard to the condition; (2) the capacity of the donee to fulfill the condition.

Regarding the donor: Ordinarily the motive of liberality prevails over the condition placed, which is merely the expression of a wish that the gift be used for the purpose indicated. It is possible, of course, that the donor may insist that the condition be fulfilled. But this would have to be certain before prevailing over the general presumption just mentioned.

Regarding the religious donee: He is limited regarding the acceptance of gifts by his vow of poverty, by the positive laws of the Church, especially those regarding common life, and by the constitutions, rules, and customs of his institute. The capability of the religious to fulfill the condition which the donor attaches to a gift is subject to these same limitations.

Catholic parents, relatives, and friends of religious realize, to a certain extent at least, that their religious relative or friend is bound by a vow of poverty, and by other regulations; and they ordinarily proffer gifts for their use with that knowledge. Their principal motive in offering the gift is liberality; the purpose for which the gift is intended is an expression of a wish or a hope that the religious will be able to use it for that purpose. In individual cases, however, the donor may intend that his gift be used for one purpose only, and for no other; for instance, to have a photograph taken for distribution among the relatives of the religious. When it is certain that the donor does not wish his gift to be used for any purpose other than that expressed, the gift must be used for that purpose or it must be refused, (or given back to the donor if it has already been accepted). In this connection we may quote a pertinent paragraph from Father Creusen:

"In this matter every religious who sincerely aspires to the perfection of his state and understands his vocation should help his superiors to observe canon 594 regarding common life. Should his relatives and friends be unwilling to put their gifts to him at the disposition of the community, the religious should have the courage to refuse such gifts, and to remind the donor that he must observe the

poverty which he has vowed."²

(1) May Mother lawfully grant permission to accept the gifts mentioned? A distinction must be made: (a) as far as the *vow of poverty* is concerned, she may grant the permission; (b) but the obligation of *common life* (canon 594) would forbid the acceptance of such gifts for *personal use*, since all the needs of the religious are to be provided for by the community. The religious could accept such gifts for the community, and then Mother could allow them to be used as community property, if she saw fit.

(2) Do such conditioned gifts become the property of the religious, or of the community? That will depend on the intention of the donor. If, as is ordinarily the case, the donor merely wishes the religious to use his gift in conformity with his religious status, the gift becomes the property of the community. The superior may then allow the religious to use it, since it is now community property. While the superior is not strictly obliged to grant the use of such a conditioned gift to the religious who received it, he may do so on occasion, provided that no violation of common life is entailed.

If the donor, however, intends that the typewriter or the books should become the *exclusive personal property* of the religious, he defeats his own purpose, since the religious is not allowed to use *his own personal property* himself, as we saw in the article "Personal versus Community Property."

(3) May Mother give permission to use a conditioned gift for some other purpose? The case of the Sister who is ill and would prefer to have some Masses said instead of buying flowers or candy will serve as an example. Here is the general principle upon which all such cases should be decided. If either the religious or her superior knows the donor well enough to be able to judge honestly that the donor would not object to such a change, it may be made. In our case the donor is the mother of the sick Sister. All she intended was to give Sister something to comfort her in her illness. She certainly would not object to Sister's using the money for Masses instead of candy, if that will give her greater comfort.

Having answered Mother Matthew's questions, we should like to suggest that she ask the Sisters who received the typewriter and the books whether they had requested such gifts from their relatives, and if so, with whose permission. Or, if they had not openly asked for

²Revue des Communautés Religieuses, vol. 8, 1932, p. 145.

them, had they hinted in a more or less veiled manner that such a gift would be acceptable. I believe it well here to remind all religious, both superiors and subjects, that relatives have been known to complain bitterly at times because of constant requests and importunings on the part of religious. For the most part such requests, I like to believe, are made without the knowledge of superiors; but there are also cases in which they are made with the full approval and sometimes even at the suggestion of the superior. Such a course of action is harmful not only to the religious but also to the community, because it causes relatives to lose their esteem for the religious life.

No relative or friend of a religious should object to being informed that the religious community is in need and would appreciate any help which the relative or friend may care to give. But such an appeal should be for the community at large, not for the needs of the individual religious. Nor should such general appeals to relatives and friends be frequent, unless the community supports itself by begging—a rare case. Friends and relatives, as well as the faithful at large who are acquainted with the religious community, will see to it that the religious do not lack the necessities of life, and all will be highly edified to see them practicing the poverty which they have vowed. On the other hand, if they are harassed by frequent requests for personal gifts, which likely are not necessary but merely superfluous, they will be embarrassed and may develop a dislike, if not a downright antagonism, towards the religious and the community.

Case 13

Mother Generosa occasionally allows each Sister to use small money gifts which they have received from relatives and friends with the words: "Use it as you please." At Christmas and Easter she gives each Sister a small amount of money from the community fund to use "as they please." Most of the Sisters use the money to get small articles which can be used for prizes in the class room as a stimulus to the moral and intellectual progress of their pupils. Some few, however, use the money to buy knicknacks which are neither useful nor ornamental. This has caused a controversy among the Sisters as to the meaning of Mother's words: "Use it as you please."

There are two problems involved in this case: (1) To what extent may a superior give money from the community fund to the members of the community. (2) May a superior grant a subject permission "to use as you please" money that is received as a gift or

taken from the community fund?

Superiors are not the owners, but merely the administrators of the community fund. The purpose of this fund is to provide for the support of the community: to give to its members whatever may be required for their personal needs and to carry on the work assigned to them. In some communities the custom exists of giving each member a small amount of money from the community fund at Christmas or on the feast day of each religious. This money is used to have Masses said or to purchase small religious articles which are distributed among pupils, nurses and so forth, or are given to relatives and friends on birthdays or other special occasions. Such a practice is not contrary to common life, unless the constitutions forbid it. Obviously *every* member of the community should be given the same small amount on these occasions.

The words "Use it as you please" in connection with permission to spend small amounts of money, whether received from outsiders or from the community fund, may be interpreted absolutely or relatively. Absolutely it means just what it says, that is, you may use this money *when you please and for whatever you please*. Relatively it means, "as you please within the limits of our constitutions and customs." The law of common life prescribes that religious should use temporal things in conformity with the poverty which they have vowed. Each institute has its own norm of poverty, that is, a limit as to the kind, quality, and quantity of material things permitted to the religious for their use. This limit is found determined in the constitutions or, as is more commonly the case in congregations with simple vows, in traditions, customs, and usage. Anything within this limit the superior may allow, not in virtue of the vow of poverty, but in virtue of canon 594 on common life. Anything notably beyond that limit is a superfluity. A religious who uses money to buy superfluities even with permission sins, not indeed against his vow of poverty, since he has permission, but against the positive law of the Church which in prescribing common life forbids superfluities.

Obviously, since no superior may grant permission to use money "as you like" in the absolute sense explained above, Mother Generosa's words are to be interpreted in the relative sense: "as you like, within the limits of our constitutions and customs" or "as you like, for such things which are allowed by our constitutions and customs."

Questions and Answers

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When priests are present for our investiture or profession ceremonies, should they be placed in the sanctuary or in the front pews?

Whenever it can be done conveniently, the clergy should be placed in the sanctuary. That is their privilege. If the sanctuary of the chapel is small, those of the clergy who cannot find accommodations in it should be given the front pews.

—26—

On what occasions must a secret vote be taken in council meetings?

There are two cases in which the Code requires a secret vote of the consultors of a religious superior: (1) for the alienation of property and for the contracting of debts (canon 534, § 1); (2) for the dismissal of a religious with temporary vows in institutes approved by the Holy See (canon 647, § 1). The constitutions of individual institutes frequently call for a secret vote in other matters, as in the approval of the appointment of local superiors. Sometimes they give the councillors the right to demand a secret vote in any important matter.

—27—

May a person who is over seventy years of age and who is seriously ill receive extreme unction, even though the doctor (a non-Catholic) says there is no immediate danger of death?

Danger of death from either sickness or old age is required for the reception of extreme unction. *Immediate* danger is not required; and to answer the question proposed here it would be necessary to know just what the doctor means when he says the patient is not in immediate danger.

If the doctor simply means that the patient is not likely to die within the next few days, but may die within the next month or so, then the patient certainly may and should be anointed; for this is clearly danger of death in the sense required for the sacrament.

If the doctor means that the patient is not in a critical condition now and is not likely to die for a long time (for example: several months or a year), then it would ordinarily be contrary to the practice of the Church to anoint immediately. The usual approved prac-

QUESTIONS AND ANSWERS

tice seems to be to interpret "danger of death" as meaning that the patient will probably die within a month or so. But there can be exceptions.

As a basis for estimating the exceptions theologians are wont to cite the following interesting case that was once proposed to the Sacred Congregation for the Propagation of the Faith:

While making the rounds of his territory, a missionary finds some of the faithful who are not in immediate danger of death, but who are so much weakened by old age or by some illness, such as consumption, that they are quite likely to die within a year. The missionary knows that he will probably not return to this station during the year; hence he judges that these people will probably die without Viaticum or extreme unction if he does not administer these sacraments before he departs.

The Sacred Congregation directed that in the circumstances described in this case, the missionary might confer the sacraments before his departure. From this reply theologians generally conclude that the sick and the old may be anointed even when the danger of death is rather remote (for example, when death is not expected for a year or so), provided there is a special reason for conferring the sacrament early. One such reason is indicated in the case submitted to Propaganda: namely, the fact that the priest will be away and that the people might thus be deprived of the sacrament. Another reason—more common perhaps among us—is that the subject is beginning to fail mentally and will not be able to get the full benefit of the sacrament if it is not conferred immediately.

One concluding observation is in place. Although it is not the usual practice of the Church to confer extreme unction until the danger of death is somewhat proximate, this does not mean that the faithful should wait till death is imminent before summoning the priest. The Church wants the sacrament to be received while the subject is in full possession of his faculties and able to co-operate as perfectly as possible. (See "Extreme Unction, Key to Heaven," by Clarence McAuliffe, S.J., in REVIEW FOR RELIGIOUS, IV, 289-98.)

—28—

A father of a family who is devoted to all his children finds that, because of financial stress, he has to make changes in his will. He has a daughter in the convent who, he reasons, is well provided for. He plans to change his will in such wise that the Sister's share of the inheritance

will be divided among her brothers and sisters. Before doing so he consults with his daughter in the convent and with her superior. Has the Sister the right to renounce her portion? Has the superior any such right?

Strictly speaking, the Sister has no right to any of her father's property before his death. He is free to leave it to whom he wishes in his will; he is free to change his will as often as he pleases without consulting anybody. The will has no effect until *after his death*. Hence the Sister is not renouncing anything if she tells her father to give her share to the other brothers and sisters. She needs no permission of her superior to do so since she is not giving anything away. On the other hand, it might be well, depending on the circumstances, to remind her father that, while it is true that she is well provided for by her community, if all parents were of the same opinion, religious communities might not be able to provide suitably for their members.

—29—

Before a general election to what extent may subjects talk among themselves regarding candidates whom they wish elected? What is allowed and what is forbidden in this matter? And is the delegate to the general election supposed to vote according to the wishes of the group that he represents or is he free to vote as he thinks best?

Everyone must keep the law expressed in canon 507: "All must abstain from seeking votes either directly or indirectly for themselves or for others." This law does not forbid religious to express their opinions concerning the qualities of possible candidates, provided they can do this without seeming to influence delegates to vote for certain persons. But they are clearly not allowed to influence the delegates, much less to instruct them how they are to vote. The delegate must be left free to vote according to his own conscientious judgment; and the community is presumed to have confidence in the judgment of its own delegates.

—30—

Before the Code, what kind of a will was made by religious? In what way was the religious bound? How would a religious be bound since the Code if he had not made a will before the Code, or if he had not revised the will made before the Code?

Before the Code the constitutions of some of the older congregations positively forbade their subjects to make a will. Those constitutions which received papal approval after 1901 usually contain

a prescription of the *Normae* (Art. 120): "It is proper, however, that, before taking first temporary vows, each and every Sister freely dispose by will of all she actually possesses or may subsequently possess." This article did not absolutely order the Sister to make a will, but it certainly recommended her doing so; and in most congregations this recommendation was carried out.

If a Sister in a congregation *had not made* a will before the Code, she is not obliged to make one now, though she may do so if she wishes. However, if she dies intestate (without a will), whatever property she owns will go to her relatives according to the civil law prescriptions of the State in which she dies.

If the Sister *did make a will* before the Code, she may not revise it after the Code without the permission of the Holy See; or, in case of urgency when time does not admit of such recourse, without the permission of her higher superior; or, if that cannot be had, of her local superior (cf. canon 583, 2°). Article 122 of the *Normae* of 1901 contained similar provisions regarding the changing of the will of a religious in a congregation.

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Our rule prescribes the recitation of the Little Office of the Blessed Virgin on Sundays and holydays. Teaching catechetical classes prevents a Sister from saying the small hours on Sunday morning. Is she obliged to recite a chaplet of the Rosary as a substitute for this part of the Office?

The answer to this question depends upon the wording of your rule. If the obligation is put upon the community as a whole, then the Sisters who are *unable* to be present at the common recitation of the Little Office are not obliged to say it privately nor to substitute other prayers in its place unless the constitutions or the rule explicitly oblige them to do so. On the other hand, if the obligation of the rule is put on the individual Sister, then all are obliged to say the Little Office, either in common, if that is the custom, or privately if they are prevented by their work from assisting at the common recitation. They may not substitute other prayers for the Little Office unless the constitutions allow them to do so.

—32—

What is the proper manner of making the sign of the cross, and how should the words be distributed?

QUESTIONS AND ANSWERS

The Roman Missal (*Ritus servandus*, III, 5) has the following prescriptions for the sign of the cross to be made by the celebrant at Mass: "When making the sign of the cross he always puts his left hand below the breast: . . . Blessing himself, he turns towards himself the palm of the right hand, and with all its fingers joined and extended, he forms the sign of the cross from the forehead to the breast, and from the left shoulder to the right."

As to the distribution of the words while making the sign of the Cross, there seems to be no official prescription. Commentators on the rubrics are agreed in pronouncing the word "Father" while touching the forehead, the word "Son" while touching the breast, the word "Holy" at the left shoulder, and the word "Ghost" at the right shoulder. They disagree as to when the word "Amen" is to be said: while touching the right shoulder along with the word "Ghost"; or by itself after the sign of the Cross has been completed either while joining the hands or while placing them in any other position demanded by a subsequent action. One may follow either opinion.

—33—

Can you suggest any special kind of cruet which delivers a steady flow without gurgling or splashing, and which makes it easy to pour the one or more drops desired at the Offertory?

Try Erlenmeyer flasks, 100 cc. or 125 cc. (about 30 cc. to the ounce). These flasks are standard equipment in all chemistry laboratories. They are made to deliver a steady stream without gurgling. If only one drop is desired, the flow is easily controlled.

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In leaving the altar rail after receiving Holy Communion is it proper to genuflect or not?

There is nothing prescribed regarding the manner of leaving the altar rail after receiving Holy Communion. One should follow the custom of the diocese in which one resides. If there is no custom, it would seem advisable not to genuflect for the practical reason that usually it causes confusion among the other communicants, especially if they are numerous. There is no disrespect shown to the Blessed Sacrament, for the communicant himself is a tabernacle of the Body and Blood of Our Lord which he has just received.

The LaSallian Formula for a Fruitful Apostolate--II.

Brother Charles Henry, F.S.C.

III. THE CHRISTIAN TEACHER EXERCISES THE APOSTOLATE

WE MIGHT SUM UP the apostolate of the Christian teacher in the following brief statement: to give to the children the spirit of Christianity, which is the spirit of Christ. St. De La Salle says just that in so many words: "God sends the children to you that you may give them the spirit of Christianity." All the care of the Christian teacher should be devoted to this work. It is for this end that he is engaged in the apostolate of the Church. That the spirit of Christianity may reign in the lives of our pupils we must bring them to know Our Lord Jesus Christ, the truths of His holy religion, and the maxims He has left us in the Gospel. We shall accomplish this by our instruction, by our good example, and by our vigilance to keep from them all that might sully the purity of their souls.

1. The Apostolate of Teaching

Since the spirit of Christianity is the spirit of Christ, we cannot better impart it to our pupils than by presenting to them Him who is the embodiment of that spirit, and by teaching them the truths and the maxims of the Christian life taught by Jesus in the Gospel.

Teaching Christ

First and foremost, our pupils should know Christ himself. Christ is the foundation-stone of Christianity, the head of the body of Christendom. St. De La Salle solemnly admonishes us "to instruct the children in the mysteries that Jesus accomplished on earth; that is what St. Paul calls 'laying the foundation of the edifice of the Church.'" He likewise insists that God's choice of us for the apostolate has for end "to make Jesus Christ known and to announce Him. See that you make Him known to those whom you instruct." In one of the few lyrical passages in the writings of St. De La Salle, he says: "You are destined to beget Jesus Christ in the hearts of children, and to beget the children to Jesus Christ." This knowledge must not be a merely historical survey but "it should lead them

to unite all their actions to those of Jesus Christ our Lord." So important is this teaching that the Christian teacher "must be tireless in announcing Jesus Christ and His maxims."

Maxims of the Gospel

The saint urges most earnestly that we teach these maxims and this fusion of the life and thought of Our Lord with the life and thought of the child. No exhortation is more frequently reiterated than that of teaching the maxims of the Gospel. In the rule of his institute he makes it matter of obligation for the Brothers "to bring up the children in a truly Christian spirit according to the rules and maxims of the Gospel," making it their "first and principal care to teach their scholars the maxims and practices Our Lord has left us in the Holy Gospel." Time and again in his meditations he reminds us of this important obligation: "You are charged to teach the maxims of the Holy Gospel; it is for that end that God sends the children to you; as a matter of state, you are obliged to teach these maxims daily." The Christian teacher should keep God in view, exhorting his pupils "as if God exhorted by him, since he is chosen by God to announce these truths of the Gospel to young souls." He should look on himself as a visible guardian angel "to lead his pupils to the practice of the maxims of the Gospel, showing them the means proportionate to their age, so that being gradually accustomed to this manner of acting in their youth, they will be able when older to practice them from habit and without difficulty." The founder also points out the maxims that should especially be taught: horror of the spirit of the world, happiness in persecutions, bearing of the cross, spirit of poverty, not to seek justice after the manner of scribes and Pharisees.

St. De La Salle recognized a dangerous tendency that has had lamentable results in religious education, viz., the teaching of speculative religious truth without making it concrete and practical for the life of the child. Therefore he warns the teacher: "It is not enough to secure for the children the science of Christianity and to teach them the mysteries and speculative truths; it is necessary in addition to make them learn the maxims of Christian living, which are found throughout the Holy Gospel. In order to lead your pupils to the acquisition of the spirit of Christianity you should teach the practical truths of the faith of Jesus Christ and the maxims of the Holy Gospel with at least as much care as you teach the purely specu-

lative truths. It is in the maxims of Our Lord that the Christian teacher will find the practical complement to the speculative truths of the catechism, and the life lessons that should be the outcome of religious truth well explained and comprehended." Not that the saint advocated the neglect of the truths of faith. He frequently reminds us of the importance of teaching the catechism and the sacred truths of the Creed. "If you wish your ministry to be as useful to the Church as it can be, you should teach your pupils the fundamental truths of religion, following therein the example of the apostles, which is that of Jesus Christ Himself."

The Heinousness of Sin

An aspect of this practical teaching of the truths of faith is the saint's insistence on the duty of the Christian teacher to inspire a horror of sin in his pupils. It is a point of rule for his Brothers "to give the children a great horror for sin and for all that can make them lose purity." "Consider that the end of the coming of the Son of God into this world having been the destruction of sin, that ought also to be the end of the institution of the Christian schools and consequently the first object of your zeal." To be practical, he urges us especially to inspire our pupils with a horror of evil company that so quickly and easily corrupts the best morals. He likewise urges us to "inspire the pupils with a horror for the wisdom of the world, which is only a cloak for sin, from which we cannot do too much to preserve them." We must not neglect to correct children of their faults, for this is a means of teaching them the evil of sin.

This, then, is the first means of exercising the apostleship that God and the Church confides to us: to teach our pupils the life lessons taught by Christ's words and examples, to give them a knowledge of both the speculative and practical truths of Christ's revelation, and to inspire them with a horror for sin, which is diametrically opposed to Christ and the spirit of Christianity. But in addition to the teaching of the spoken word, there is also the teaching of example and zealous but discreet vigilance.

2. *The Apostolate of Good Example*

If the example of the Christian teacher were to cry aloud that he is not himself a model of that which he teaches, no good can come of his efforts. On the other hand, "what power and efficacy there is in example to convert souls and make them advance in perfection." Being called to labor for the salvation of souls the Christian teacher

"should begin by giving good example in order to gain them to God." In fact, he should be convinced that he is called to be a saint of uncommon sanctity since it is his mission, "not only by the words of salvation that he should daily address to his pupils but likewise by his good example, to communicate sanctity." The whole burden of this thought the saint has summed up in one pointed, unequivocal statement: "You can do nothing better in instructing your pupils than to edify them."

3. The Apostolate of Vigilance

St. De La Salle addresses to the Christian teacher that solemn and terrifying warning of St. Paul: "You watch as having to render an account of their souls." The teacher labors as a co-operator with Christ, the Good Shepherd, and like Christ he should watch that none of the sheep perish. He should examine himself, asking himself frequently: "Have I had such vigilance over their conduct as to prevent their doing the least wrong in my presence, and have I furnished them with motives to avoid evil when they are far from my care?" The vigilance of St. Leo, a chief pastor of the Church, should inspire the Christian teacher, whose apostolate associates him with the pastors of the Church, to be watchful to prevent any evil from hindering the pupil's development in piety. It is because children are weak and lacking in understanding that God has appointed the Christian teacher to be their protector, to watch over them lest anything tarnish their virtue, and to conduct them safely through the midst of all the dangers of the world. "Ask of God today the grace to be so vigilant as to take every means to prevent their falling into serious sin. Ask to be such guides that you will remove far from them all that can be an obstacle to the good of their souls."

IV. THE SPIRITUAL LIFE OF THE CHRISTIAN TEACHER RENDERS HIS APOSTOLATE FRUITFUL

The founder of the Christian Schools would have the Christian teacher to be keenly aware that only God can give the increase of grace and salvation. The teacher plants the good seed of word and example; God makes it fructify. But God demands that the seed be watered by the spiritual life of the teacher. St. De La Salle insists, in season and out of season, on the vital importance of the spiritual life of the teacher that his apostolate may bear fruit in souls. He especially emphasizes the importance of prayer, mortification, detachment, and faith.

1. Prayer, especially Mental Prayer

The saint devotes the meditations of the Rogation Days entirely to the importance of prayer, devoting that of Rogation Monday to prayer for our pupils. The teacher should pray for the spiritual needs of his pupils that his instructions may bear fruit in them, and that they may be successful in the important affair of saving their immortal souls. In the second point he urges us to have recourse to God to supply all those things which our human efforts cannot achieve. But it is not only our direct prayers for the students that are needed to make our apostolate bear fruit. It is our personal prayer, our personal, daily converse with God.

If the Christian teacher is to know how to lead his pupils to God he must first know God well himself. This knowledge of God is gained by intimate contact with Him in prayer. The obligations of his state "should engage him to be most assiduous in prayer that he may obtain from God the graces he needs." He will be faithful to his sacred duties only in the measure that he is faithful to prayer. Since the daily work of the teacher becomes a continuous immolation and martyrdom, he must clothe himself with Christ for strength; and this is accomplished in mental prayer. In prayer the teacher becomes a branch attached to Christ, the Vine, and draws from Him the means of producing fruit in his ministry among the pupils. Where else can the teacher obtain that uncommon holiness that he needs in order to sanctify his pupils, except in interior application to prayer and fervor in his daily spiritual exercises? Ability in the art of speaking to God is the secret of that eloquence that will gain souls for God. When the Christian teacher mounts daily to God by mental prayer, "he descends equipped with what he should teach his pupils. It is in this holy exercise that he becomes skillful in his apostolic work."

2. Mortification

The link between prayer and mortification is indicated by St. De La Salle in the brief statement, "Frequently, prayer without mortification is an illusion." He urges self-denial as a source of strength in prayer and as a means of attracting the divine benediction on the apostolic labors of the teacher. In St. John the Baptist, the Christian teacher will find both a model and an incentive. "It was the example of his austere, retired life which gave him the power to gain hearts and lead them to do penance for sin. You have the grace of

being a successor in his ministry." The same is true of all the saints who have worked so successfully for the salvation of souls: "It is by their mortified lives that they have produced great fruit in their ministry." The great good that St. Basil was able to accomplish in the Church was due to his practice of solitude and fasting. "Nothing will aid you more, if you wish to do great good to souls in the exercise of your ministry." "God gives us three means to prepare ourselves to teach our charges effectively. First we must study to have the knowledge requisite for the instructor of youth; then we must frequently give ourselves to prayer; thirdly, we must practice mortification."

3. *Detachment*

"If you wish to be worthy to be employed in the salvation of souls, be detached from all, and the grace of God will be showered on you for yourself and for others. One has no idea how capable of doing good in the Church is he who is detached from all. The two means most appropriate for doing good to souls are regularity of life and detachment. Since the teacher is called to elevate children in piety, he should live in complete detachment. This places him in a state to work usefully in his employ." The detachment inherent in poverty is especially efficacious in making the Christian teacher successful in his apostolate of souls, because it makes him so much like to Jesus. "Poverty makes him worthy of his employ; holding to nothing but God, he finds in Him what cannot be found in creatures, the plenitude of graces necessary for his own soul and those of others, especially zeal to bring them entirely to God."

4. *Spirit of Faith*

In the fourth chapter of his Epistle to the Romans St. Paul points out that it was not by his works that Abraham merited the promise but by his faith, which sanctified his works and gave them meaning before God. That same is true of our prayer, mortification, and detachment; they have value before God and draw down His graces on our apostolate only when they are animated by faith. They are a body, inert and powerless, unless enlivened by faith, which is their soul. "Be convinced that you will contribute nothing to the good of the Church by your ministry unless you have the fulness of faith and are conducted by its spirit." The faith of the Christian teacher is light not only for himself "but also an ardent illumination

for those whom he instructs." He has to instruct his pupils in the supernatural realities of the Gospel; for that reason he should excel in the spirit of faith, which gives to his words a great blessing of touching hearts. It also imparts strength and courage. Faith reveals that he "proclaims the maxims of the Gospel as a minister of God, as a true disciple of Jesus Christ." If the spirit of faith rules his conduct, God will ascribe to him the glory of imparting piety and the spirit of Christ to his pupils. In a word, if it is by faith that the Christian teacher undertakes and pursues his employment, "he will sanctify himself in his employ and he will procure the sanctification of others."

V. SUMMARY

In the educational structure of St. De La Salle there is a theory and a practice. The theory is his doctrine on the nature of education. Education is an apostolate, exercised by men whom God has chosen to continue the ministry of Jesus Christ and the apostles under the guidance of the Church. "It is for the Church, as being the Body of Jesus Christ, that the teacher labors," forming His members to fulfill efficiently their function in His Body.

The practice embraces the teacher's preparation for and exercise of this apostolate in the Church. He must gird himself for his task by a serious spiritual and intellectual formation. Formed, he must enter on his apostolate of souls by teaching, example, and vigilance, drawing down on his labors the indispensable divine benediction by the perfection of his interior spiritual life. "They that do and teach shall be called great in the kingdom of God."

PENITENTIAL INSTRUMENTS

In the March issue of this REVIEW, 1948, page 100, question 14, we asked for information regarding some community or other in the United States which could supply instruments of penance. We are happy to inform our readers that the Carmelite Nuns of Cleveland are in a position to fill limited orders at present for these items, and will increase their stock according to demand. Their address is as follows:

The Carmelite Nuns
Carmelite Monastery of the Holy Family
3176 Fairmount Boulevard
Cleveland Heights 18, Ohio

Book Reviews

COME, FOLLOW ME!: The *Following of Christ* Adapted for Use in Mental Prayer. By B. F. Marcetteau, S.S. Vol. I, pp. 199. Vol. II, pp. xiv + 306. The Bruce Publishing Company, Milwaukee, Wisconsin, 1947. \$2.50 (Vol. I). \$3.50 (Vol. II). \$5.75 (Both volumes).

Persons long familiar with the *Imitation* may be inclined to look at any adaptation of it as an attempt "to paint the rose and gild the lily." They might even be inclined to say that one must discover the treasure contained in its pages for oneself or not discover it at all. Nevertheless, in spite of its centuries-old popularity, unrivalled by any other religious book besides the Bible, the *Imitation*, is not perfectly satisfying to all. Some must be helped to discover it.

"Why," asks the author of this adaptation, "is it not more widely used by priests, seminarians, religious and pious members of the laity as a guide and as a source of inspiration in the practice of mental prayer?" The answer, he believes, is because it is not easy to use in its ordinary form.

To facilitate its use he has pruned the text of digressions and irrelevancies, set it in a more logical order at times, and, while following the original order of chapters has recast the entire work into the form of points for mental prayer.

Even after editing, the book is still substantially the *Imitation*. Some modifications, notably the paragraph headings, clarify the thought admirably. In each set of points, comprising sometimes an entire chapter or only a portion of longer chapters, there are three parts. In the first part there is a prelude, a selection of relevant Scripture texts, and a brief consideration of the subject of the meditation as found in Our Lord, the Supreme Model of Christian perfection. The second part contains selections from the text of the *Imitation*. The third part suggests practical applications and resolutions, and offers a short quotation as a help to recall the meditation during the day.

Volume I of the set contains Books I and II of the *Imitation*; Volume II contains Books III and IV.—T. L. MACNAIR, S.J.

MY GOD AND MY ALL. By the Venerable Leonard Lessius, S.J. Translated from the Latin by John L. Forster, S.J. Pp. x + 114. The Bruce Publishing Company, Milwaukee, 1948. \$2.00.

BOOK NOTICES

This little volume was not written as a book by itself. Its origin must be traced to a work entitled *De Perfectionibus Moribusque Divinis*, which consists of fourteen extensive treatises dealing with the perfections and attributes of God. At the end of each of these profound theological treatises the venerable author attached a short summary, crystallizing in seraphic prayer the marvels and beauties of the divine attribute just expounded. To these summaries he also added seven brief discussions on the fruits to be derived from prayerful meditation upon certain of these attributes. *My God and My All*, a translation of these summaries and brief discussions, is just what its subtitle says it is, "Prayerful Remembrances of the Divine Attributes."

Simplicity of language, sublimity of thought, reverent yet familiar conversation with God Himself make the book an excellent source of prayer and contemplation. Without the trappings of learning, without the subtleties of diverse schools of thought, the Venerable Leonard Lessius leads the reader with spiritual unction into an intimate and meditative consideration of the infinity, immensity, immutability, eternity, omnipotence, wisdom, goodness, sanctity, kindness, dominion, providence, justice, and mercy of God. And he crowns the study of these wonderful, beautiful, unsurpassable attributes with consoling reflections on "Our Final Possession of God." The book should be in the hands of all—clergy, religious, and laity—for every soul is called to the knowledge and love of God. The reader will find Lessius a sure guide on the road to God and will easily understand why St. Francis de Sales, on reading the venerable author's works, is quoted as saying that such works seem to have come straight from the Angel of the Great Council rather than from mortal man.—V. P. MICELI, S.J.

BOOK NOTICES

The second volume of the Ancient Christian Writers Series, **THE FIRST CATECHETICAL INSTRUCTION**, by St. Augustine, is both theoretical and practical. It comprises a manual for the catechist and two model catechetical instructions for prospective converts. While catechetical methods have progressed in detail since Augustine's time, they have not outgrown his sound pedagogical principles nor his deep and charming psychological insight into human nature. The trans-

lation by Joseph P. Christopher is excellent. An introduction gives the historical setting. Over fifty pages of notes, more adapted to the philological expert than to the average reader, supply an erudite commentary. A good index concludes the book. It is scholarship's last compendious word on a patristic work that contributed notably to subsequent catechetical pedagogy. All engaged in giving religious instruction of any kind will read this book with interest, profit, and even pleasure. (Westminster, Maryland: The Newman Bookshop, 1946. Pp. 171. \$2.50.)

TWELVE AND AFTER is a reprint of a book written in 1924 by the well-known English catechetical authority, Father F. H. Drinkwater. The book contains instruction material for teachers of young people in their teens. A listing of the sections will show that the work scheme follows roughly the course of the Church's seasons: The Soul and Its Supernatural Life, Advent and Christmas, Lent, The Passion, Devotion to Our Lady and St. Joseph, Eastertide, Pentecost, Public Life of Our Lord. "Our Lord's Church and Its Life" is the topic for second year. Splendid material is given the teacher to use in these sections: The Church and Its Development, The Mass, Confession, The Blessed Sacrament. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. xii + 131. \$2.25.)

THE MUSIC OF LIFE, by Father James, O.F.M.Cap., contains six short essays written at random and containing no obvious unifying bond. The knowledge of God through nature, correct child psychology, religion and science, the art of music as an analogy for the art of living—all these and other diverse subjects are briefly treated within the covers of this little book. The book is not one of Father James' more important writings but it can serve to show religious the beauty and loveliness of a life that is lived in God. (Westminster, Maryland: The Newman Bookshop, 1946. Pp. 126. \$2.50.)

LIVING FOR GOD by the Very Rev. Msgr. W. R. Kelly and Sister Mary Imelda, S.P., in association with the Rt. Rev. Msgr. M. A. Schumacher (pp. viii + 380; \$1.52 [\$1.14 to schools]) and **LIVING THROUGH GOD'S GIFTS** by the same authors and the Rev. Edmund J. Goebel (pp. viii + 354; \$1.60 [\$1.20 to schools]) are Books 4 and 5 of the "Living My Religion Series." The books have this advantage over a catechism that they offer clear and inspira-

tional explanations of the matter before presenting the questions to be memorized. This gives the pupil interesting reading outside of school. Other points of value are: good illustrations and pictures, stories from the Bible, answers to catechism questions in outline form to aid understanding and memory, lists of important words for pronunciation and definition, complete lists of catechism questions treated in each text, and excellent reviews after each chapter to test understanding rather than memory. The books are bound in paper. (New York: Benziger Brothers, Inc., 1947.)

TALKS TO CHILDREN, by the Rev. Fred V. Gilbert, O.M.I., consists of fifty-two sermons arranged under five headings: Advent and Christmas, Lenten Season, Mass, Sacraments, and Family Topics. All are slanted to the pre-adolescent mind. As they stand they may prove rather hardy fare for youngsters. Sentences sometimes lag, get involved; examples now and then seem forced. However, teachers of religion whose supply of illustrative material is running low will find in this book a reservoir of attractive illustrations and perhaps, too, the very stimulant their weary imaginations need. (New York: Benziger Brothers, Inc., 1947. Pp. viii + 203. \$3.50.)

OUR LOVING FATHER, by Henry Brenner, O.S.B., contains twenty-one brief chapters on familiar moral themes. The book is unique in that it brings together all the texts of the Gospel which treat the fatherhood of God. From the basic truth of God's fatherly love and the Christian's corresponding position as His child by adoption, it derives the motivation for the Christian life. (St. Meinrad, Indiana: The Grail, 1946. Pp. 111. \$1.25.)

Children will be delighted with **WOPSY AGAIN: THE FURTHER ADVENTURES OF A GUARDIAN ANGEL**, by Gerard F. Scriven, W.F. It has all the good points of the best fairy tales and at the same time teaches valuable lessons about the invisible world that surrounds us. The book is written for children of ages six to nine, but the parent who reads it to the children will be captivated by its delightful freshness and true human interest. As they close the book, both parent and child will be eager for more of the adventures of Father Scriven's amusing little angel, Wopsy, and lovable little Shiny, Wopsy's charge. (St. Paul, Minnesota: The Catechetical Guild. Pp. 103. \$1.75.)

BOOK NOTICES

The subtitle of **SALT OF THE EARTH**, by S. M. Shaw, reveals its true scope and character: *A Discourse on the State of the Priesthood*. Addressed professedly to newly ordained priests, but applicable certainly to all priests, the book is spiritual reading that is inspiring, sane, uncompromising. The beauty and dignity of the priestly office and the high responsibilities of the priest are traced in an effective, sincere style. The absolute need for a life of prayer is insisted upon. There are some important pages on true self-knowledge and on the different kinds of prayer. The book is a plea for Christ-centeredness in the young priest, the giving to "Christ Jesus" an undivided heart. Eighteen years of experience as a parish priest in the diocese of Westminster, England, has helped Father Shaw in the writing of these pages. And they make for the type of spiritual book the priest desires to read. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. viii + 237. \$2.75.)

SAINT MARGARET OF CORTONA, the great penitent, is the subject of the latest volume from the pen of France's illustrious convert-novelist, Francois Mauriac. Margaret's story (she lived from 1247 to 1297) is not an easy one to present from the viewpoint of year-by-year psychological interpretation we look for in biography nowadays, as so much of the contemporary record of her is in the shape of anecdote without time or place notations. So Mauriac had to study her *soul* through the many partial vistas the known facts disclose, and to collate her, so to say, with St. Gertrude, St. Hildegarde, and St. Clare, with Siena's great Catherine and Genoa's great Catherine, with Teresa of Avila and Thérèse of Lisieux. It is a study of sanctity, with this thirteenth-century penitent as a vivid (terrifying?) foreground tableau. The book is translated by Bernard Fechtman. (New York: The Philosophical Library, 1948. Pp. xii + 231. \$3.00.)

WHEN THE WORLD IS HUSHED, by Rosalina Cowan, is a beautifully written book. The subtitle, *Thoughts on God's Way in Life's Purpose*, indicates its content. Subjects pertinent to the present-day life of Catholics are discussed in a familiar and appealing style, but with all the force of the older spiritual writers. This is an ideal book for lay-retreat reading. Miss Ruth M. Gordon contributes three of the seventeen papers. (New York: The Frederick Pustet Company, 1947. Pp. 139. \$2.00.)

Contemplation the Terminus of Mental Prayer

G. Augustine Ellard, S.J.

CONTEMPLATION in a very general sense is usually taken to be a simple view of something. Thus, in the *Summa Theologica* (II-II, 180, 3), St. Thomas writes that contemplation refers to a simple view of truth. People watching a theatrical spectacle or looking at an athletic contest or inspecting works of art in the museum or viewing a beautiful landscape are contemplating, and obviously too they are doing it with their eyes. If a person with the aid of his memory and imagination should build up some scene before his mind and then simply consider it, he also would be practicing contemplation. In this case we might say that it is imaginative. If the viewing should be done with the intellect primarily rather than with the eyes or the imagination, we should have intellectual contemplation. A mathematician or philosopher looking back over a whole section of his field and surveying it in a comprehensive way would exemplify intellectual contemplation.

In this broad sense contemplation seems to be a universal human experience. Every lover would seem to know what it is; very often the image at least, if not the person, of his beloved is before his consciousness. One cannot be deeply in love and not have the thought of one's beloved often recurring to one's mind, simply, but with much emotion.

Contemplative or intuitive thinking is opposed to the kind that is called discursive. In this latter there is analysis or reasoning or at least passage from detail to detail. In the former the activity of the mind is comparatively simple, that is, it takes in the object more or less as a whole; it is synoptic, synthetical, panoramic. Oftentimes a consideration or study of a thing is begun by detailed inspection or examination of part after part, and then it is concluded by a summary view of it in its entirety. A student, say, gets his knowledge of a science by learning a little every school day for two or three years. Then after he has fully mastered it, he can look back over large portions of it all in a relatively simple and comprehensive gaze of mind. Something similar seems to occur in learning a practical skill, for example, to play the piano, to type, or to drive a car. At first each

movement is made consciously, deliberately, and laboriously; but at the end they are all cared for with relative simplicity and ease. In general it may be said that discovery or exploration of truth is apt to be done by discursive work and then to be followed by a sort of restful mental repose in it, that is, by contemplation. Discursive thought leads to the truth; contemplation rests in it.

Contemplation is not a sort of mental staring. There is always some variation of attention, but in this constant flux and reflux some one idea keeps recurring and predominant. This idea represents the object of contemplation, whereas the others, at least in part, may be distractions. Nor does the emotion which is at work pall. Affective states connected with a man's supreme interests do not cloy quickly or easily; lovers and artists, for example, illustrate the point. If at a particular moment an affection should begin to lose its holding power, one would simply go on to something else or to some other aspect of what one is considering. It is great and deep emotion that makes contemplation possible, pleasant, and profitable. In a word, contemplation may be said to consist in looking and loving. It will be noticed that each of these acts tends to augment the other, and hence it is often said that contemplation begins with love and ends with greater love. Affectionate colloquies help to vary, maintain, and draw it out in much the same way as conversation keeps lovers together more agreeably and longer.

Contemplation is more concrete, hence more realistic and more apt to generate emotion, than meditation. One might meditate on justice, but one would contemplate a just man, and preferably some definite particular one, say, St. Francis of Assisi.

Contemplation as Mental Prayer

Contemplation as a specific form of mental prayer may be described as that which is characterized by simplicity. The action of both the mind and the will is comparatively simple. In place of reasoning or considering one particular after another, the mind rests more or less in a single view or in a few views of some suitable object as a whole. There being little change in what is seen, it is natural that the work of the emotions and will should become simplified too, and hence some one kind of affection or volition, for example, love, will come to prevail and exclude others.

If contemplation should come about as a consequence of human effort and training, aided of course by divine grace, it would be what

is usually called *acquired* contemplation (or active, or ordinary). In case it should be something quite beyond such preparation and requiring a special divine intervention greater than grace as such, it would be *infused* (or passive, or extraordinary). It will be noticed that there is nothing miraculous, ecstatic, or otherwise very extraordinary about the essential nature of contemplation. Any sufficiently simplified mental prayer is contemplation as understood here. Some theologians believe that all contemplative mental prayer is infused, and hence they do not admit the existence of what is called acquired contemplation. For the purpose of this article it does not seem necessary to go into the question. Any kind of contemplation, whether acquired or infused or both together, would be sufficient to verify the title of this article.

Different Names

What is here called contemplation has received different names from different authors; they all, however, seem to refer to more or less the same kind of prayer. Thus we find "the prayer of active recollection" (St. Teresa), "of simple regard," "of the simple presence of God," "of simple committal to God," "the prayer of faith," "of the heart," "of simplicity," and so on. This last term, "the prayer of simplicity," deserves special mention. It occurs in a work attributed to Bossuet, and is used so often that one could hardly afford to be ignorant of it. The following lines are very frequently quoted in works on prayer:

"One must accustom oneself to nourish the soul by a simple, loving gaze on God and on Jesus Christ; to attain this result, one must gently free the soul from reasonings, from arguments and from the multitude of affections, in order to keep it simple, respectful, and attentive and thus have it draw closer and closer to God, its first principle and its last end Meditation is excellent in its proper time, and highly profitable at the outset of the spiritual life; but one must not linger there, since the soul by its fidelity in mortifying and in recollecting itself, ordinarily becomes the recipient of a purer and more intimate kind of prayer, which one may call the prayer of simplicity, and which consists in a simple view, regard, or loving thought on some divine object, be it God Himself, or some of His mysteries, or any other Christian truth. The soul puts aside reasoning and employs a gentle contemplation that keeps it at peace, attentive, and docile to the divine operations and impressions which the Holy

Ghost communicates; it does little and receives much; its labor is sweet, yet very fruitful; and since it approaches nearer to the source of all light, of all grace, and of all virtue, it receives a still greater share in all these gifts." (*Manière Courte et Facile pour faire l'Oraison en Foi, et de Simple Présence de Dieu*, N. 3).

Contemplation the Terminus of Mental Prayer

Modern authorities on prayer generally teach that mental prayer cultivated rightly should normally develop sooner or later into contemplation. Meditation, in the strict sense of discursive reflection, the kind that is natural in beginners, should not as a rule be one's first and last form. "Normally" excludes exceptional cases, and therefore a particular person may practice meditation well for a long time and still find it best and most suitable for him. By means of it he may make himself very holy. But, so it is contended, most people, if they devote themselves intelligently and earnestly to mental prayer for a sufficiently long time, will notice themselves progressing from meditation through affective prayer and ultimately reaching contemplation.

Many, if not most, authorities now hold that infused contemplation comes within the normal development of the supernatural life. If there is no special obstacle, then, as a rule, sooner or later it should make its appearance. Thus the leader of the Thomistic school, Garrigou-Lagrange, in his work, *The Three Ages of the Interior Life*, teaches that those who have advanced beyond the first age, corresponding to childhood, enjoy infused contemplation; even spiritual adolescents have it. Those who fail to attain it are as it were dwarfs or midgets in the spiritual life (vol. I, 238-246). For a stronger reason the authorities who admit acquired contemplation agree that it at least should be found in the spiritually mature.

Many good men and women, who have no pretensions to being authorities in ascetical or mystical theology but who nevertheless exert an influence privately on a small scale, still seem to cling obstinately to the notion that meditation should be the be-all and end-all of mental prayer. The great reason for this stand appears to be nothing better than ignorance and lack of instruction. Such persons may deprive themselves (and others also by wrong direction) of some of God's best graces. Besides, they get themselves and others into perplexing and distressing entanglements because they resist the evolution of nature or grace or both together.

Arguments: 1. Analogy

The analogy of certain profane facts may be taken as a first reason for believing that mental prayer should generally issue in contemplation, whether acquired or infused. There are at least three classes of such analogues, namely, esthetic experiences, permanent affective states, and transient but deep emotional reactions.

Persons who have the requisite talent and taste can spend prolonged periods in simply viewing, either with their eyes or with their imagination (in case they remember the reality well enough), masterpieces of art or natural scenes of great impressiveness. They do it, too, without much detailed or analytic consideration, but with a great sense of delight and admiration. I knew a man, for instance, who could sit quietly and alone on the shore of the Pacific Ocean and give himself up to the feeling of sublimity that its boundlessness inspires. Similarly the sight of the heavens at night, or the mere thought of them, with their immense magnitude and order and power, can provoke a deep and protracted sense of marvel and astonishment.

All people who have loved any one very much seem to have experienced something like contemplation. Young mothers never tire of looking at their babies and finding them lovely. If the baby be not present, it may still haunt the mind of the mother. Older mothers with sons who are away on some dangerous mission, as, say, soldiers, think of them very frequently, without much reasoning, but with much feeling, love, and anxiety. A young man or woman who is deeply in love and deprived of the presence of the beloved can hardly prevent the thought of the other party from constantly appearing before consciousness and cannot but be pleased with it. Homesickness is another example. One cannot keep the idea of home out of mind nor be indifferent about it. Besides love, abiding fear or anxiety can and often does produce a persistent actual remembrance, which is contemplation or something very much like it.

Another whole class of relevant acts is to be found in any very deep but passing emotional experience. Any one of all the major emotions by which the human spirit is stirred seems capable of engendering a prolonged, simple, affective regard. If, for example, one should be involved in some very horrible catastrophe, or be a witness to it, it would be natural to be filled with the thought of it and the horror of it for some time, so that, say, for some hours normal sleep would hardly be possible. Another instance: suppose that a typical woman of meager means should suddenly hear that in a

radio guessing contest she has just won \$25,000. Would she not for some time experience a strong tendency to have her good luck before her mind and to feel great surprise and joy and wonder? Similarly, a rankling sense of injustice, sullen anger, profound humiliation, painful bereavement, or anything of the kind, can keep itself before one's consciousness for a considerable time and bring about a state of attention and feeling that is analogous to contemplation.

In view of all these facts one would not be surprised if to many religious-minded people, too, contemplation should be natural, at least to those of them whose affections have become profoundly involved, or who have something of the artistic or poetic mentality, or who have seriously engaged for a long period in practicing mental prayer. All that is required for contemplation is a suitable object, simplified protracted attention to it, and considerable feeling about it. Faith discloses many such objects; for instance, the excellence and magnitude of God Himself, or the passion and death of the Word Incarnate. Under certain conditions it is easy and natural to notice them in a simple sustained way and to feel strong emotional reactions. In fact it is very probably true that, as for art, so also for contemplation, religion supplies better and more objects than any other sphere of reality. Religious realities and values are greater than any other kind. In themselves at least they are most interesting and fit to compel attention, and certainly they are of a nature to evoke heartfelt affections. Moreover, growth in the spiritual life, that is, advancing toward a total love of God, is analogous to progress in human love, and love is the great mainspring of contemplation. Love begets looking, and looking in turn begets greater love.

2. *Evolution of Mental Prayer*

A second reason for thinking that contemplation should crown a life of mental prayer is that the natural development of this latter lies in the direction of contemplation. After a period, which in some cases may be very long, the multiple reasonings, imaginative constructions, and detailed analyses of meditation become comparatively useless and distasteful. The soul, already possessing or readily recalling the light that they could give, spontaneously proceeds to concentrate its energy and time upon making appropriate affective reactions in accordance with the truths that it is praying over. Again it is in keeping both with the nature of the spiritual life—a process

of growing in the love and friendship of God—and with human psychology in general that the manifold and various emotions of this type of prayer should gradually subside into a state of mind and heart in which divine charity alone predominates. When this simplification has advanced far enough, one would be contemplating. Hence one is led to expect that if people should only pray well, without any further effort or intention upon their part, but also without any wrong notion about the development of mental prayer, sooner or later they would find themselves enjoying the advantages of contemplation. It might come as naturally as maturity follows childhood or as the comprehensive and profound understanding of a master succeeds the numerous partial views of a student. As the spiritual life develops it tends to become simpler in general. Hence it would be intelligible if prayer also should become simpler.

3. Experience

As a matter of fact, it has always been observed that the prayer of many of the holiest men and women in the history of the Church (and in general of those who were more eager about cultivating prayer) has taken the form of contemplation. The contrary is the exception rather than the rule. This observation is so clear and so universally admitted that it would be superfluous to labor the point. There are many who would be more surprised to find such persons still meditating than to notice them borne aloft by infused contemplation. Hence the conclusion suggests itself that the normal form of mental prayer for the spiritually mature should be contemplation, at least acquired contemplation.

At first, when they were beginners, a rather elaborate method was carefully followed and applied point by point, with much use of the imagination and a succession of reasonings. Gradually and, as it seemed, naturally these thought processes were simplified. More energy and time were devoted to exercising the affective powers of the soul. Then finally these also were slowly reduced more and more under the influence of love. One meditated, for instance, on the passion of Christ. Each successive step in it was reconstructed before the mind, its lessons carefully gathered, and its affective possibilities exploited. When the value of such meditative procedures had been more or less exhausted, whole scenes of the sacred tragedy were viewed together, and meanwhile the resulting emotions of compassion, contrition, wonder, love, and so on, became deeper and

stronger. Finally the inclination prevailed to survey the whole passion, or large sections of it, in a more or less comprehensive manner and to concentrate one's affective energies upon a sorrowing love. Thus meditation evolved by stages into contemplation.

If we distinguish brief, occasional, acts of contemplation, that is, for a few minutes now and then, from the regular habit of spending half an hour or an hour in it, very probably there is nobody who leads a serious supernatural life and does not sometimes practice a little of it. In most people the ordinary occasion at first might be thanksgiving after receiving the Holy Eucharist. Such contemplation would tend to grow in depth and frequency. Extraordinary occasions could be any occurrences, for example, a death in the family, that would stir their religious feelings in an unusual way or degree.

Poulain (*The Graces of Interior Prayer*, pp. 17-20) gives several cases in which devout persons reach contemplation, or what he calls the prayer of simplicity, more rapidly. Those who, like St. Teresa, have no great talent for reasoning or creative imagination naturally pass on readily to a form of prayer in which these faculties are not much needed. Others, from lack of instruction or owing to a peculiar bent of their mentality, are satisfied with a few thoughts; these they utilize habitually to the utmost, and in fact succeed very well with them. Some are said to be "men of one idea." It is obvious that people of a highly emotional temperament should be inclined to prefer contemplation to meditation. Whatever the reason —because perhaps of their more intuitive and affective psychic make-up—women are better disposed than men to attain contemplation quickly. One would hardly need to argue the point that men and women in the contemplative orders, like the Carthusians or the Carmelites, are more apt to be using the contemplative form of mental prayer. Lastly, "nuns who recite a Latin office without understanding it can neither occupy their minds with what they are reading nor follow any other connected train of thought, but they often think of God in a confused way, and with love. This will be the prayer of simplicity." (*Ibid.*, 20.)

Moreover, it is noticed that certain good people, who because of ignorance or poor direction think they ought to cling to the most rudimentary form of mental prayer and not let themselves follow the evolution that it naturally takes, become more or less puzzled, distressed, and frustrated. Instinctively they sense that something is wrong; but what it is, they do not know, nor what to do about it.

4. *The Masters on Prayer*

All the authorities on mental prayer seem to agree now that normally it tends to develop sooner or later into contemplation. As a matter of fact, the majority of living authorities would say "infused contemplation." For our present purpose it appears to be immaterial whether it be acquired or infused. In certain works one could read scores and scores of testimonies from Catholic tradition adduced to show that it should be infused contemplation. Evidently the argument is still stronger for at least acquired contemplation. Suppose we consider only our own century. Among the foremost writers on mental prayer in the twentieth century would be Saudreau, Poulain, Lehodey, Tanquerey, and Garrigou-Lagrange. I shall quote them in chronological order. Saudreau wrote in *The Degrees of the Spiritual Life*, 1896: "Fr. Rodriguez (On Prayer, chapter VI, toward the end) declares that it is the common teaching of the saints that to each of the three ways—purgative, illuminative, and unitive—there corresponds a special mode of prayer. Suarez teaches the same not less formally. Nothing could be more logical. In reality, the relations of the soul to God and its kind of prayer vary according to its interior state. Beginners have one way of applying themselves to prayer, pious souls another, and the perfect still another The mode of prayer of the perfect will therefore be less forced, more simple and at the same time more calm: it is ordinary contemplative prayer." (From the sixth edition, 1935, I, 113-115.)

To illustrate the existence and nature of the prayer of simplicity, Poulain in his *Graces of Interior Prayer*, 1901, quotes Fr. Nouet: "When the man of prayer has made considerable progress in meditation, he passes insensibly to affective prayer, which, being between meditation and contemplation, as the dawn is between the night and the day, possesses something both of the one and the other. In its beginnings it contains more of meditation, because it still makes use of reasoning, although but little in comparison with the time it devotes to affections; because, having acquired much light by the prolonged use of considerations and reasonings, it enters at once into its subject, and sees all its developments without much difficulty, whence it is that the will is soon moved. Hence it arises that in proportion as it perfects itself, it discards reasonings, and being content with a single glance, with a sweet remembrance of God and of Jesus Christ, His only Son, it produces many loving affections according to the various motions that it receives from the Holy

Ghost. But when it has arrived at the highest point of perfection, *it simplifies its affections equally with its lights*; so that the soul will remain sometimes for an hour, sometimes for a day, sometimes more, in the same sentiments of love, or contrition, or reverence, or some other movement the impression of which she has received." (From the English translation, pp. 45-46.)

In *The Ways of Mental Prayer*, 1908, the Cistercian Abbot Lehodey says: "Beginners require to learn a method of prayer, just as even the most intelligent apprentice must be initiated into the secrets of his trade Those who are making progress, as well as those who are still more advanced in the ways of prayer, have need to know when they should pass on to affective prayer or to active contemplation." (Pp. xxiii-xxiv.) After referring to "the common teaching of the saints," and to the same places in Rodriguez and Suarez as Saudreau, he adds: "Beginners need meditation; those who have already made some progress will succeed better with affective prayer and derive more profit from it; to the most proficient the prayer of simplicity will be best suited, unless, indeed, God should raise them to mystical contemplation" (p. 42). On another page Lehodey writes: "The rule recognized by spiritual authors is this: meditation for beginners, affective prayer for proficients, active or passive contemplation for more advanced souls" (192).

The doctrine of Tanquerey is similar. In *The Spiritual Life*, 1923-24, he says: "Discursive meditation is, generally speaking, suitable for beginners; affective prayer, adapted to advanced souls; and the prayer of simplicity and contemplation, proper to the unitive way. Yet experience shows the degree of prayer does not always correspond to the degree of virtue; that owing to temperament, training or custom, some persons linger in the exercise of discursive meditation or affective prayer who are the while intimately and habitually united to God; and that others possessed of greater insight and more affectionate natures, readily practice the prayer of simplicity without having as yet attained that height of virtue which the unitive way demands." (P. 303.) Referring to "fervent souls who habitually live in intimate union with God, without having so far received the gift of infused contemplation," he writes: "Their mental prayer is *simplified* more and more, and becomes a *prayer of simplicity* or of simple recollection which goes by the name of *contemplation improperly so-called, acquired or active*. The existence of this state is shown by *experience*, by the distinction of the two

kinds of contemplation, as well as by the difference between the active and the contemplative gifts." (P. 607.)

Finally, Garrigou-Lagrange has written volumes and volumes in ascetical and mystical theology and in them all his principal aim seems to be to drive home the point that "infused contemplation of the mysteries of faith is in the normal way of sanctity" and that it "is morally necessary to full Christian perfection" (*The Three Ages of the Interior Life*, I, 193, 194).

Objections

Of all spiritual writers the two who might most likely be quoted against our contention would be, as far as I can imagine, Rodriguez and Roothaan.

Rodriguez' celebrated *Practice of Perfection and Christian Virtues* was published at Seville in 1609. Therefore it was written before the modern divisions and terminology of mental prayer were elaborated, and at a time and place at which, because of the errors and influence of the heterodox Alumbrados, very special precautions against pseudo-mysticism were called for. What he understood by infused contemplation is evidently very different from what most writers now mean by it (see chapters IV-VII of his *Fifth Treatise*, on prayer). He did not hold that good men generally could count on the graces necessary to reach it; and in Rodriguez' sense neither do our present-day authors.

But he does recommend contemplation. In fact, if Rodriguez be read carefully, with an eye to the ideas rather than the terms, he would seem to confirm rather than oppose the proposition that meditation tends to develop into contemplation. The whole twelfth chapter of his treatise on prayer is to this effect. Thus, for instance, he writes: 'It is so important to dwell and rest on the acts and affections of the will, and the saints and masters of spiritual life attach such value to this, that they say that this it is that makes a good and perfect prayer, and even what they call contemplation, when the man no longer seeks incentives to love by meditation, but rejoices in love found and desired and rests in it as in the term of his search and desire, saying with the spouse in the Canticles: 'I have found him whom my soul loveth, I have held him and will not let him go' (Cant. 3:4) Thus meditation and all the other parts of prayer are ordained and directed to this contemplation, and are as it were steps whereby we are to mount to it. So says St. Augustine

in the book that he calls *The Ladder of Paradise*: 'Reading seeks, meditation finds, prayer petitions, but contemplation relishes and enjoys what it has sought and asked for and found.' " (Ch. XII, pp. 317-318, of the Chicago edition; see also Chapters XVI and XVII.)

Roothaan's teaching seems to be really the same as that of Rodriguez. Though he makes so much of elaborate analyses, discursive reflection, and detailed applications, and does not go on to deal with affective prayer and contemplation expressly or at length, he does emphasize that the best prayer is found in a simple, prolonged, deeply affective view of some great truth that grips one. He refers to the twelfth chapter of Rodriguez, which we have just quoted, as being "excellent." (*De Ratione Meditandi, Thesaurus Spiritualis Societatis Iesu*, Brussels, 1912, p. 632.) He writes also: "This observation, altogether in accordance with the mind of St. Ignatius, should not be omitted here, namely, that if we feel some affection aroused in us, we should foster it as long as possible, without any anxiety about going on to the rest of the meditation; rather let us continue with the same affection until we are satisfied; for example, in a feeling of humility and sense of your own worthlessness, keep on turning over in mind those words 'I really am in all ways most unworthy of the divine sight' or some other such expression as long as with deep feeling and spiritual relish that unworthiness remains before your eyes and the emotion keeps on burning. Even if during the whole hour of meditation you should do nothing else, it would be the best sort of meditation." (*Ibid.*, p. 634.) Certainly also that would be contemplation.

Of all the great canonized masters of prayer, the one whom we might most expect to see quoted in favor of the complexities of meditation and against the simplifications of contemplation would be St. Ignatius. The "Ignatian method" is thought by some to be complicated and strait-laced. Yet it is quite clear from all the records and in particular from his own intimate spiritual journal that St. Ignatius not only practiced contemplation himself but even enjoyed mystical contemplation, and that in a very high degree. Moreover the whole course of the *Exercises* is toward simple and more intuitive forms of prayer. Though they presuppose no proficiency whatever in mental prayer, the exercitant is advised from the beginning to pause as soon as he should find his devotion satisfied and not bother about going on with the rest of the exercise (No. 76). If such

pauses should become sufficiently frequent and protracted, one would be contemplating. After the "meditations" of the first week come the "contemplations," that is, considerations according to persons, actions, and words, of the three following weeks. Of the usual five daily exercises no less than three are to be repetitions, one of these the application of the senses. Evidently these repetitions make for contemplation, especially as it is suggested that one should linger in a particular way over those points in which one had experienced more consolation or desolation or some other spiritual movement of soul.

For St. Ignatius' ideas on prayer some of his letters are important. Probably the one most often quoted was addressed to the Duke of Gandia, the future St. Francis Borgia; and so far from insisting upon the mechanics of meditation, it is used to show that St. Ignatius favored seeking mystical contemplation.

Some lines from it: "At one time we have need of certain exercises, spiritual as well as bodily, and at other times other different ones . . . those that have been good for us at one time are not always and continually so . . . For the future it would be much better . . . in place of taking bloody disciplines, to seek more immediately from the Lord of all His most holy gifts, such as the gift of tears, either for one's own sins or other's, or in weeping over the mysteries of Christ our Lord in this life or after His death, or in consideration and love of the divine persons; and they are of greater value and worth in proportion as they follow more sublime thought . . . The best thing for each particular person is that in which God our Lord communicates Himself most freely, bestowing His most holy gifts and spiritual graces, because He sees and knows what is most suitable for him, and, as knowing all, He shows him the way. To find it, by means of His divine grace, it helps us very much to seek and examine in many ways how we can travel by the path that is most clear and most happy and blessed in this life, . . . embraced and united to Him with such most holy gifts. These I understand to be those that are not within our own power, to have when we wish, but rather they are pure presents from Him who gives and can do all that is good; for example, . . . an intensification of faith, of hope, of charity, delight and repose of spirit, tears, intense consolation, elevation of mind, divine impressions and illuminations, with all the other gratifications and spiritual feelings ordained to such gifts . . . Any of these most holy gifts ought to be preferred to any bodily acts [of penance]; these latter are good only inasmuch as they are subordinated to

acquiring those gifts or a part of them Without them all our thoughts, words, and works are defective, cold, and disturbed; with them, they would be fervent, clear, and right, to the greater service of God. Hence we should desire such gifts and spiritual graces, or at least some of them, in the measure in which they can aid us, to the greater glory of God." (*Monumenta Historica Soc. Iesu, Ignatiana, Series I, Epist. et Instruct.*, 1548-50, 233-237.)

Pope Pius XI states in the encyclical *Mens Nostra*, December 20, 1929, as one of the excellences of the *Spiritual Exercises*, that they "lead a man through the safe paths of abnegation and the removal of evil habits up to the supreme heights of prayer and divine love: without doubt all these are things which sufficiently show the efficacious nature of the Ignatian method and abundantly commend the Ignatian meditations" (America Press edition, p. 56). No instructed Catholic could speak of "the supreme heights of prayer" without including contemplation.

Idleness

In any account of contemplation one is apt to meet terms implying rest, repose, and so on. Thus St. Teresa compares it to Sunday, because it is free from work. Moreover, the fear is often expressed that contemplation leads to a diminution of activity or even to idleness. Of course it is granted that a contemplative can be distracted or lethargic or somnolent as well as a meditator. But in reality, when contemplation is what it should be, there is more activity and work in it, though it is of another kind and less noticeable. It is like the powerful movement of a river in a smooth, straight, and deep channel, calm and noiseless, as contrasted with the turbulent and roaring splashing about of a tumultuous mountain torrent. One of the early medieval writers on contemplation anticipated St. John of the Cross and developed at great length the parallel between the activity of prayer and fire. Meditation is like fire attacking a moist log, full of flame, smoke, sputtering, and crackling; contemplation resembles the final stage when the log is white hot, without flame or smoke or commotion or noise. (Hugh of St. Victor, *In Ecclesiasten, Homilia I*; P.L. 175, 117-118.) The genuineness and effectiveness of the activity in contemplation is amply proved by the superior results in the daily lives of those who practice it.

The Value of Contemplation

One of the minor values of contemplation, more important to

some than to others, is that it releases a person from the necessity of observing all the different steps in a method of meditation, and thus gives him greater freedom to follow the inclination of nature and grace toward a simple, affective, view of God or of things divine. Not long ago, in this REVIEW, 1947, p. 162, among the communications on prayer, there was a striking account from a nun of what a great difference can be made in one's prayer and spiritual life generally by a knowledge of the prayer of simplicity. "The effects of this prayer were immediate. I found it easier to obey, to be charitable, and to suffer uncomplainingly. In short, it brought about my conversion. I feel that I could have been in this about ten years sooner. How many mistakes and sins I could have avoided, for now I see. With this prayer of simplicity all good things have come to me."

Its principal value is that, being the highest form of mental prayer, it seems to be really the most potent means to perfection and sanctity. That it must have this efficacy seems clear from a summary analysis both of it and of moral excellence taken together. This latter consists in a high degree of love for the Infinite Goodness and of willingness to carry out the divine plan for communicating it. Such love and willingness require in turn a corresponding degree of knowledge and appreciation of God and His plan. Now it is precisely contemplation that brings a man to the highest that is humanly possible in the knowledge, appreciation, and love of the Infinite Goodness. No other kind of human activity elevates one so close to this oneness of mind and will with God. In contemplation affective love of God and good will attain their zenith. If actual grace be an illumination of the intelligence and inspiration of the will, some of its most precious forms are given in contemplation. In fact, what can be better than the ardors of love excited there except to live them out in practice?

What this analysis discloses is confirmed from hagiography. More than any other exercise, it was the contemplation of the saints that made them heroic lovers of God and accomplishers of His wishes. It was by the insights and affections of contemplation especially that they were inflamed with the most intense charity and charged with the most admirable power they had to do and to suffer. As Cicero could say that thought is the life of wise men, we might say that contemplation is the life of saintly men.

Alvarez de Paz, who was himself a great contemplative, thus contrasts the results of meditation and contemplation. "When we

meditate, the beauty of God and of spiritual things is revealed to us as in a simple painting, in a representation that does not cause in us any very powerful emotion; but contemplation shows those things to us as living realities, with a realism and fidelity to truth which move us profoundly and call forth all our love. To meditate on the divine wrath is to have before one's eyes a dead lion: a spectacle that is not apt to inspire much terror. To contemplate the divine wrath is to find oneself face to face with a living lion, and to hear with fright his roarings. Thus the soul that meditates journeys toward perfection with a slow pace; but one that contemplates walks no longer, it feels itself borne aloft, it has wings, it flies." (*De Inquisit. Pacis*, 1. V, part. III, c. I.)

These words, I should say, are rather to be understood of infused contemplation. So also these of the distinguished French spiritual master Lallement: "With contemplation one will accomplish more both for oneself and for others in one month than one could without it in ten years. If one has not received this precious gift, it is dangerous to give oneself up too much to works that regard the neighbor. One ought to employ oneself in them only by way of trial, unless one is obliged thereto by obedience." (*Spiritual Doctrine*, Seventh Principle, Chapter IV, Article 4.)

Method of Striving after Contemplation

The better way is not to force oneself along, like a student attempting to skip grades in school, but to keep on making the best use of that form of prayer which comes most naturally to one at the time. Then, automatically, as it were, if there be no special obstacle in the way, such as false notions or wrong direction, sooner or later in normal cases contemplation may be expected to develop and follow. One should be instructed well enough to know the purpose of mental prayer and to be acquainted with its typical forms and their sequence. This may be expressed in various ways, all more or less equivalent; one way of putting it would be to say that it is to advance as much as possible in the love of God, both affective and effective. One will also try to be sharp and alert enough constantly to discern what way of thinking, or feeling, and willing seems best adapted to that end. Then too one will consider oneself to be quite free to do just that. Whatever seems to promise most in the way of loving God and keeping the divine precepts and counsels is the thing to be done. What is desired is nothing more or less than good will, and indeed the maximum amount of it.

Hence, generally speaking, one should begin to practice prayer marked by a simple, affective, regard toward God or divine things when, all things considered in view of the purposes of prayer and the spiritual life, it, rather than meditation or affective prayer, seems to hold out the prospect of greater success in dealing with God at the time and in doing His work between hours of prayer. The great criterion, much emphasized by no less a high-soaring mystic than St. Teresa of Avila, is not the sentimental one—how it feels at the time; but the pragmatic one—how it works afterward. Meditation and contemplation, like the trees in the Gospel, are to be judged by their fruits.

Conclusion

Finally, we may conclude with these words of St. Francis de Sales, often quoted and approved: "Holy contemplation is the end and issue to which all other exercises tend: reading, meditation, prayer" (*Love of God*, Book VI, Chapter 6).

Refresher on Indulgences

Winfred Herbst, S.D.S.

1. CANON 911 of the Code of Canon Law says that "indulgences should be highly esteemed by all." Canon 928 states that a partial indulgence may be gained as often as the works prescribed are repeated, unless the contrary is expressly stated. This canon also provides that, unless the contrary is expressly stated, a plenary indulgence may be gained only once a day even if the same work is performed several times. Because of a wrong understanding of this canon, some people have the notion that more than one plenary indulgence can never be gained on the same day. The notion is erroneous. The canon says, "*unless the contrary is expressly stated*"; and the contrary is expressly stated regarding various plenary indulgences. Again, the canon speaks about the *same* work. It does not say that more than one plenary indulgence cannot be gained on the same day for different works.

2. As regards prayers for the Pope's intentions, it is to be well noted that for all *toties quoties* plenary indulgences for which a visit to the church is required, e.g., Portiuncula, All Souls' Day, Rosary

Sunday for the members of the Confraternity, six Our Fathers, six Hail Marys, and six Glorys are prescribed. No other prayers will do. Just those prayers mentioned must be said—and at least that many of them. According to a special decree, one Our Father, Hail Mary, and Glory, or the equivalent, is sufficient to fulfill the condition of prayer for the Pope's intention for gaining other plenary indulgences, for instance, like the one that can be gained for saying the prayer before an image of the Crucified after Holy Communion.

3. Canon 934, § 1, says that mental prayer alone is not sufficient when prayer for the Pope's intention is prescribed; so vocal prayers are then required, that is to say, the words must be uttered exteriorly, though they need not be audible. However, though ordinarily all prayers must be vocal in order to gain the indulgences attached to them, e.g., the recitation of the litanies, note well that indulgences attached to ejaculatory prayers and invocations, according to a special decree, can be gained also if the prayers are said only mentally. It is not easy to define ejaculatory prayers. The *Anima Christi* is listed as such in *Preces et Pia Opera*, No. 105.

4. If one has confessed and received Holy Communion, a plenary indulgence may be gained as often as one says the Rosary of five decades before the Blessed Sacrament either exposed or reserved in the tabernacle. The decades may be separated, provided the five are said within the same day. No prayers for the Pope's intentions are in this case prescribed or necessary. When saying the Rosary in common with others it is sufficient to recite one's own part and merely to listen to the other part. Indeed, it would be sufficient, in order to gain the indulgences, merely to listen to the recitation of the Rosary in common and to follow mentally. The same holds for any indulgenced prayer recited by another person.

5. One plenary indulgence can be gained each time the Way of the Cross is made; and one additional plenary indulgence the first time on Communion days. The same indulgence can be gained with a crucifix enriched with the indulgences of the Way of the Cross when one is legitimately impeded from making the stations proper. One need only hold the crucifix in one's hand and say twenty Our Fathers, twenty Hail Marys, and twenty Glorys—one for each station, five in honor of the sacred wounds, and one for the Pope's intentions.

6. A plenary indulgence, under the conditions of confession, Communion, and prayer for the Pope's intentions, may be gained daily for reciting the whole of the Divine Office before the Blessed

Sacrament. There are partial indulgences for such a recitation of a part of the Divine Office.

7. Formerly the insertion in the Hail Mary of such phrases as, for instance, "Who was crucified for us," "Eternal rest give unto him, O Lord, and let perpetual light shine upon him," was not permitted in the recitation of the Rosary. The indulgences could not be gained if that method of saying the beads was used, although there were some exceptions. However, there can be no dispute now since Canon 934, § 2, has been officially explained as meaning that "indulgences wholly cease because of any addition, omission or interpolation which *alters the prayers substantially.*" An addition made in the middle of the Hail Mary does not by any means alter the substance of the prayer, much less an addition at the end of a decade. To repeat, as mention of the mystery does not alter the substance of the prayers, neither does the insertion of such other brief phrases as the piety of the people has made customary in some places.

8. In connection with plenary indulgences we often come across the expression "under the usual conditions." The usual conditions for gaining a plenary indulgence are: confession, Communion, visit to a church or public oratory (or semipublic oratory for those who have the right to use it); and prayers for the Pope's intentions. It is to be noted that the usual conditions are not always prescribed, e.g., none of them are really prescribed for the gaining of the indulgence of the Way of the Cross. One must always carefully attend to the wording of the grant.

9. Sisters who live in a house which was established with the consent of the ordinary (e.g., mother house, school-convent, hospital) but which has no church or public chapel, may make the prescribed visits for gaining indulgences in the chapel of their own house, unless a visit to a definite church is prescribed for gaining the indulgence.

10. Confession ceases to be a condition for daily communicants, for those who receive Holy Communion at least five times a week, and for those who confess at least once in two weeks. This exemption does not apply to a jubilee indulgence. In the case of a priest or religious the conditions of confession and Communion are ordinarily automatically taken care of. They need only fulfill the remaining conditions of visiting the church or chapel and prayers for the Pope's intentions to gain many plenary indulgences every day, for instance: (a) one plenary indulgence for saying the prayer before an image of the Crucified after Holy Communion. For this no visit to the church

is prescribed. One Our Father, Hail Mary, and Glory for the Pope's intentions are sufficient. (b) One each Communion day under the usual conditions for those who have made the heroic act. One Our Father, Hail Mary, and Glory for the Pope's intentions are sufficient. This indulgence is applicable only to the souls in purgatory. (c) One each day, under the usual conditions, for saying the prayer to Christ the King, which begins: "O Christ Jesus, I acknowledge Thee as universal king . . ." One Our Father, Hail Mary, and Glory for the Pope's intentions are sufficient. (d) One each day for saying the whole breviary for the day before the Blessed Sacrament. One Our Father, Hail Mary, and Glory for the Pope's intentions. (e) One each time for saying the Rosary before the Blessed Sacrament. The conditions are confession and Communion. No prayers for the Holy Father are required. The decades may be separated, provided the five are said within the same day. (f) One plenary indulgence each time the Way of the Cross is made. Another plenary indulgence may be gained on a Communion day. (g) Visit the church and say one Our Father, Hail Mary, and Glory for the Pope's intentions in order to gain any indulgences you may be able to gain because of prayers said daily for a certain length of time, as "Jesus, Mary, Joseph," or because of society festivals, confraternity grants, and so forth for which only a visit and prayer may still be needed. This visit and prayer may be all that is still needed to gain a plenary indulgence and, if so (God knows), you may gain it.

11. One who makes the general intention of gaining all the indulgences that are annexed to the good works he performs gains them even though he performs the good work without thinking of the indulgence and even though he is ignorant of the fact that an indulgence is annexed to the good work he performs. Nevertheless, though it is not at all necessary, it is much to be advised that every morning one make the intention of gaining all the indulgences that one can gain during the day for good works performed.

12. To gain an indulgence all the works prescribed must be fulfilled. In this matter of gaining an indulgence, error or ignorance or inadvertence or good faith does not by any means excuse. Therefore, if a *notable* part of the prescribed works is omitted, the indulgence is not gained. However, if only a *negligible* part is omitted, e.g., one or the other Our Father and Hail Mary in the Rosary, this would not militate against the effect, because the work as to its substance would be considered fully done. Cappello holds that the

Church, according to general principle, also in the matter of indulgences supplies the defects *which it can supply*, if any shall occur through the use of a probable opinion.

13. In canon 934, § 3, we read that to gain the indulgences it is sufficient to recite the prayer alternately with a companion, or follow it in one's mind while it is being recited by another. And in canon 936 we read that deaf-mutes can gain indulgences attached to public prayers if, in company with others of the faithful who are praying in the same place, they raise their hearts and minds to God; and, if there is question of private prayers, it is enough for them to repeat them in their minds, or to express them by signs, or even merely to glance over them with their eyes.

14. The plenary indulgence granted for each visit to a church, or to a public or semipublic oratory (in the case of those who may lawfully use the latter), on the second day of November may be gained also on the Sunday following *by those who did not obtain this indulgence on All Souls' Day*. The usual conditions for gaining a plenary indulgence are to be observed; further, this indulgence is applicable only to the souls in purgatory.

15. Some learned authors hold that one Communion suffices for the gaining of many indulgences not only for the same day but on different days. Thus, for instance, Vermeersch teaches that the faithful who go to Holy Communion once a week can gain the plenary indulgence attached to the recitation of the Rosary before the Blessed Sacrament every time they so recite it during the week. Other learned authors, for instance, De Angelis, think that this opinion cannot be sustained; they maintain that as many Communions are required as there are days on which one or more indulgences can be gained. So there is a great difference of opinion. Here we have such a probable opinion as mentioned above in No. 12. Let each one abound in his own sense. Those who follow De Angelis are surely safe; there can be no doubt there. Weekly communicants will hail Vermeersch.

16. The faithful who with faith and loving devotion, at the time when the Sacred Host is elevated at Mass, or when it is solemnly exposed, e.g., at Benediction or during the Forty Hours' Adoration, recite the ejaculation "My Lord and My God!" can gain an indulgence of seven years. This partial indulgence can be gained each time they say the prayer under the circumstance mentioned. It is to be noted that nothing is now said about looking at the Host while saying the prayer. Since, in the matter of indulgences we must always care-

fully attend to the tenor of the grant, it is quite evident that one need no longer gaze upon the Host in order to gain this precious indulgence. That condition has been dropped.

17. No. 123 of the authentic collection of indulged prayers and good works (*Preces et Pia Opera*) states that to the faithful who take part in, *who are present at*, solemn Eucharistic processions, whether within a sacred edifice or conducted publicly, is granted an indulgence of five years and a plenary indulgence if they have gone to confession and Communion and have prayed for the intentions of the Supreme Pontiff.

18. When there is question of gaining indulgences for the faithful departed, at least a habitual intention to do so is required. An implicit intention suffices, e.g., the heroic act in favor of the poor souls. There is an exception to the above. It is the indulgence of the privileged altar, because in that case the Mass itself is privileged. A Mass offered on a privileged altar is in itself enriched with a plenary indulgence for the deceased. Hence, the application of this indulgence does not depend upon the intention, not even upon the virtual intention, of the priest who offers the Mass or of the one who gives the stipend.

19. As regards conditions for gaining indulgences, do not be led astray by what appears in prayer books, collections of indulged prayers, and so forth that were published before 1938. The official collection of indulged prayers and good works, *Preces et Pia Opera*, was issued December 31, 1937. There were sweeping changes—omissions, additions, increases. And in the *Decretum* which forms a sort of a Foreword to the precious book the Pope revokes all general concessions of indulgences which are *not included* in the volume and declares it to be the authentic collection of such indulgences. We quote the pertinent words of the *Decretum*:

"Ss. mus D. N. Pius divina Providentia Pp. XI Collectionem hanc, typis vaticanis impressam, approbavit et confirmavit et, abrogatis generalibus indulgentiarum concessionibus in eadem Collectione non relatis, ipsam tantum uti authenticam haberi mandavit."

Consecration to Mary

T. N. Jorgensen, S.J.

NEARLY three hundred years ago Grignon de Montfort, founder of the Montfort Fathers and of the Daughters of Wisdom, traveled about Europe making many conversions by his ardent preaching. The main burden of his message was "To Jesus through Mary," and the climax of his devotion to Mary was a complete consecration of oneself to her. The secret of sanctity, according to his often repeated words, is to give ourselves so completely to Mary "that we do all of our actions with Mary, in Mary, through Mary, and for Mary, with the intention that we may be able to do them more perfectly with Jesus, in Jesus, through Jesus, and for Jesus, for the glory of the Heavenly Father." He wrote a classic Marian book in his *True Devotion to the Blessed Virgin*, a book which insists with many arguments that the safest, surest, shortest road to Jesus is Mary. He foretold that this work would long lie hidden but would eventually be widely spread, and that a great age of Marian devotion would come to our earth. His prophecies are being fulfilled today. Appropriately, he is enjoying their fulfillment with us, for he was canonized on July 13, 1947.

Shortly after Montfort's day and before Montfort's book was known, Father Chaminade founded the Marianist Society. Like Montfort, Father Chaminade wrought his numerous conversions through Mary. His doctrine is essentially the same as Montfort's, for it is the imitation of Jesus as Son of Mary. As Jesus loved Mary beyond all others of our race, as He gave Himself to her with all possible fullness, so if we would be true followers of Him we must love Mary above all and surrender ourselves to her without reserve. To understand that Father Chaminade's words are potent today, we have but to recall that one of the Marianist books, *My Ideal*, by Father Neubert, S.M., which explains Father Chaminade's devotion, has gone through an amazingly large number of editions in a dozen languages in the last few years.

On December 3, 1836, while Father Desgenettes, pastor of the Church of Our Lady of Victories in Paris, was saying Mass, he heard the words, "Consecrate your parish to the Most Holy and Immacu-

late Heart of Mary." The words were repeated to him again during his thanksgiving after Mass, and this day was the beginning of a miraculous change in the spirit of his parish. It was the beginning, too, of the Archconfraternity of the Immaculate Heart of Mary, of which Pope Pius IX said frequently, "Make it known everywhere, for it is the work of God. It is of Divine Inspiration. It will bring many blessings to the Church." By 1916 the archconfraternity had over forty million members.

About the same time that Father Desgenettes was making the first public consecration to the Immaculate Heart of Mary, Sister Catherine Labouré had the visions which led to the making and spread of the Miraculous Medal, which represents the Immaculate Heart of Mary beside the Sacred Heart of Christ. This medal led countless souls to place their trust in the Immaculate Heart of Mary and thus to discover the love of the Savior through love of His mother. Catherine Labouré was canonized last year, a week after the canonization of Montfort.

When Jacinta, the youngest of the three children who saw the Fatima visions, lay dying, she said to Lucy the oldest of the three, "I have only a short time left before I go to heaven, but you must remain here below to make the world know that Our Lord wishes devotion to the Immaculate Heart of Mary established in the World." These words, added to those Mary had spoken to Lucy in the July visit and confirmed by her words to Lucy on December 10, 1925, indicate that Lucy has a work to do for devotion to the Immaculate Heart of Mary similar to that of St. Margaret Mary in behalf of the Sacred Heart of Christ. That she is succeeding is shown by the sudden burst of Fatima books and magazines since 1940, by the great numbers making the Five First Saturdays, and by the words and acts of Pope Pius XII. In 1942 he solemnly consecrated the Church and the whole world to the Immaculate Heart of Mary. In 1943, from January through May, he had the Vatican radio give a fifteen-minute Marian broadcast to foster the making of the Five First Saturdays; and in the same year he urged all Catholics, especially those in America, to consecrate themselves to the Immaculate Heart of Mary. Finally, in 1944, he instituted the Feast of the Immaculate Heart of Mary, with an Office and Mass of its own, to be celebrated annually throughout the world on August 22, the octave day of the Assumption.

The Immaculate Heart is daily remembered and honored by the

millions of members of the League of the Sacred Heart. The Morning Offering, which they say, opens with the words: "O Jesus, through the Immaculate Heart of Mary, I offer Thee all my prayers, works, and sufferings of this day . . ." This league has its monthly magazine in many different countries and languages and its daily broadcasts over many radio stations. It numbers its "favors received" from Heaven by the millions. It reminds us each morning that a sure way to the Sacred Heart of Jesus is through the Immaculate Heart of Mary.

There are many other indications that the Church on earth and in heaven approves and urges the consecration to Jesus through Mary, but the above are the first half-dozen that come to mind. And they are enough to make us wish to know and practice this devotion.

Consecration to Mary has two main parts: (1) the act by which we consecrate ourselves wholly to Jesus through Mary, or to Mary that she may bring us to Jesus; and (2) the living up to this act of consecration. The act itself can be very simple—the brief phrase of our Morning Offering "Through the Immaculate Heart of Mary"; or the words of Montfort "To Jesus through Mary"; or the slightly longer prayer:

"My Queen, my Mother, I give myself entirely to thee, and to show myself devoted to thee, I consecrate to thee this day, my eyes, my ears, my mouth, my heart, my whole being without reserve. Wherefore, good Mother, as I am thine, preserve me, defend me as thy property and possession."

There are many reasons for offering ourselves to God through Mary in total consecration. The first is that it makes us Christlike in a most intimate and inspiring way. As Father Chaminade's writings reveal clearly, Christ gave Himself wholly to Mary. He obeyed the Father by obeying her. He served her; He trusted her, He loved her without reserve. In telling us to be like little children if we would enter Heaven, He was not asking us to do more than He did Himself. He became Mary's Child completely and willingly and irrevocably. He became human and small and dependent to give us an example. If we serve and trust and love Mary without reserve, we are Christlike—and therefore Godlike, for Christ is God. Christ is Mary's First-born; we who belong to the Mystical Body and share His life are born into the spiritual life, the eternal life, through her.

A second reason, naturally connected with the first, is that Mary

is our mother. She is not our mother by mere pious imagination; but she is truly, willingly our mother. By accepting the Angel Gabriel's words at the Annunciation, she knew she was giving life not only to Christ but to our souls. By offering Christ in the Temple and on Calvary, she fulfilled her share in gaining this life for us. At our baptism the graces of Calvary were given to us through Mary; and we who were stillborn spiritually sprang to life, the higher spiritual life, which is immeasurably more glorious than physical life. And as she is our mother, it is most becoming that we thank her for bringing this life to us from God by dedicating it to God through her.

A third reason why we should make and live this consecration is that Mary is lovable and loves us; she gives herself and her treasures to us; she asks our love in return. This consecration makes that return.

Of the many things which show her love for us the greatest is her offering of Christ on Calvary. Giving gifts is a sign of love; the greater the gift and the greater the sacrifice in making it, the greater the love. Christ is the greatest possible treasure; Mary loved Him beyond all else; she offered Him willingly to the cruelest of deaths for us. This manifested her love for us and increased it, for the giving of gifts is the exercise by which love grows strong most swiftly.

Her unity of will with God's will shows the greatness of her love for us. God wills her to be our mother, to love us with a mother's love. Mary always corresponds fully with His wishes and therefore loves us fully with a mother's love. Christ's life is truly in our souls through sanctifying grace. She loves this life and loves us for reproducing it within our hearts.

She loves us even for our very weaknesses. A noble person feels compassion when he sees suffering. A mother feels compassion when she sees her children in need or in danger. A saint feels compassion when he sees other members of the communion of saints in pain or peril. Mary, our most noble mother and queen of saints, feels the deepest compassion for us when she sees us suffering, especially when we suffer spiritual weaknesses and trials and dangers. She loves us, her God-given children, according to the greatness of her magnanimous heart; with a love, therefore, which is beyond any love we can ever have, even for her.

A fourth reason for consecrating ourselves to Mary, one related

closely to the third, is the fact that she suffered much for us. She is the queen of martyrs, and her sufferings were borne not for her own sins but for ours. If we are normal, we wish to make a return to a noble person who willingly suffers for love of us. Mary is noble, lovable, glorious. We naturally wish to make a return when we remember her works for us. Consecration of ourselves to her is a return both pleasing to Mary and fruitful for us.

A fifth reason is that God desires it. He speaks to us through the Church, which fosters consecration to Mary's Immaculate Heart, consecration to Jesus through Mary. God likes unity and harmony. He makes Mary the mother of His family. He wishes all to be devoted children of Mary that His heavenly family may have true union and peace. From the beginning she has had a special place in His plans in the forming of the Mystical Body. We fit into His plans fully when we give ourselves to Mary fully for love of Him. The angels find it a joy to serve her, love her, call her their queen; we shall find a similar joy by doing God's will on earth as it is done in heaven by serving her, loving her, making her truly our queen. This has always been true, but recent events make it more obviously and urgently true today.

A final reason is that consecration of ourselves to Mary gives all our actions a new and glorious value which they did not have before. It does so for this reason: by surrendering ourselves entirely to Mary for love of her and her Son, we become one with them with the complete union which unselfish love aided by sanctifying grace can give. This is a very close union. Through her mediatrixhip and spiritual motherhood, Mary is with us at each moment with the knowledge and power and love which we discussed in "The Presence of Mary" article of the September 1947 REVIEW FOR RELIGIOUS. This constant and active presence gives her union with us a completeness no earthly example can reveal.

God loves Mary with a greatness we cannot fathom and bestows a corresponding greatness of gifts upon her. She is His mother, His masterpiece, queen of heaven and earth. When we become one with her, we share this greatness. God's love for her overflows to her children who are united to her, just as God's love for Christ overflows to us who share in Christ's merits. The two are not distinct. It is Christ's grace which flows to us through Mary. Consecration to Mary opens our hearts to a grand sharing in the infinite graces ever flowing forth from Christ's heart.

How can we develop skill in living up to this consecration? The first big step is taken when we understand its value and make the act with deep earnestness. But we must work consistently to improve in our living of it, or we shall slide back into our former selfish forgetfulness and neglect. One natural way at the start is to learn more about Mary and her place in our lives and this can best be done by reading much about her. There are scores of good books and pamphlets waiting for us. The more of these we read, the more interesting they become. Today when Mary's manifest action in the Church is growing so rapidly, we really should respond to her increased concern for us by a corresponding increase in our interest in her. To read a book a month about her would not be too much.

A second step, and a most necessary one, is the struggle against sin. Devotion to Mary increases our power to conquer sin; conquering sin increases our ability to know and love Mary. If we are in earnest in offering our eyes and ears and mouth and heart to Jesus and Mary in the morning, we cannot fittingly use these to sin against them during the day.

Through association of ideas we can keep the memory of our consecration alive through the day. For instance, each day as we make the Morning Offering to the Sacred Heart and say the words, "Through the Immaculate Heart of Mary," we can mentally recall and renew our consecration to Mary. This association of our consecration with the Morning Offering will help both devotions. The same association can be made with the Fourth Joyful Mystery of our Rosary. This mystery recalls Mary's offering of her greatest treasure, Christ, to God, and naturally reminds us of our offering of all to God through her. The First Saturday devotions, too, can be associated with this offering. In fact, with practice we shall see a connection between this offering and all of our prayers, and eventually between it and all of our actions.

And, of course, in this as in all spiritual activity, prayer for success brings the greatest assurance of gaining our goal. Surely Jesus and Mary will answer prayers for this end with the utmost generosity. And with their help we shall truly begin to live as we have always been supposed to live, as we promised by ourselves or by our sponsors when we took our baptismal vows, as we renewed our intentions again at many missions or retreats, as we shall live in eternity—fully at one with Jesus and Mary.

St. Peter Canisius on the Our Father

John A. Hardon, S.J.

THOUGH we often recite the Our Father, we seldom reflect on the exact meaning of our words. One reason for this inadvertence may be that we do not realize how transcendently important the Church considers the Lord's Prayer in the life of a practical Catholic. As early as the fourth century, the Apostolic Constitutions recommended that all the faithful on reaching the age of reason should devoutly recite the Our Father at least three times a day. In the seventh century the Council of Toledo in one of its Canons declares: "No Christian worthy of the name should omit the frequent recitation of the Lord's Prayer, so highly commended by the Fathers of the Church." In the ninth century, the Council of Rheims passed a law forbidding any Catholic, under penalty of sin, ". . . not to know the Our Father, not to understand its meaning, or not to use it often in his prayers."

Tertullian, writing in the third century, speaks of the Lord's Prayer as "a summary of the whole Gospel." St. John Chrysostom says that whosoever does not pray as the Lord prayed (in the Our Father) is not His disciple. But the most outspoken praise of the Lord's Prayer in the early Church is that of St. Augustine, who believes: "Every Our Father, prayed well, effaces venial sins. The seven petitions heal the seven deadly sins referred to in Holy Scripture. Let us, therefore, prefer the Our Father to all other prayers." In another passage, where he is treating the question of final perseverance, after declaring that the grace of a happy death is a great gift from God, he concludes: "It is especially the one prayer, called the Lord's Prayer, which, when prayed by the faithful, may be regarded as a special mark of predilection and a guarantee of perseverance in the grace of God." (*De Dono Perseverantiae*, cap. 2, num. 3.)

In the light of these recommendations, it remains for us to penetrate more deeply into the sense of the petitions of the Lord's Prayer in the company of St. Peter Canisius—a saint well qualified to write on the subject of prayer. Among the extant letters of St. Francis de Sales, a master of the ascetical life, there is one which he wrote to

Peter Canisius two years before the latter's death in 1597. "I, an insignificant and obscure nonentity," Francis declares, "think that I need not plead excuses for venturing to write to you. For you have found your way into the hearts of all Christ's faithful, on account of so many deeds and words and writings on Christ's behalf." When Pius IX raised Blessed Peter to the honors of the altar, he said: "Although Peter Canisius devoted himself to so many different occupations, having not a moment of rest, still less of ease, he encroached upon his necessary sleep, to spend the night in prayer, and gave himself up so fully to the contemplation of heavenly things that he used to shed abundant tears when he prayed."

What follows is a free translation of a series of homilies which Peter Canisius gave to the members of his own religious family in various communities in Central Europe, and which were first published in 1876 under the title *Exhortationes Domesticae*. The commentary on the fifth petition, "Forgive us our trespasses," which is missing from the *Exhortationes*, had to be supplied from Canisius' *Summa Doctrinae Christianae* from the chapter "De Oratione Dominica."

St. Peter's Introduction: Excellence of the Lord's Prayer

The value and dignity of the Lord's Prayer are so exalted that we must be always on our guard against reciting it carelessly through force of habit. Christ Himself is the Author of this prayer, in which He gave us proof of His infinite wisdom by compressing into a few words all the desires and aspirations that we can ever give expression to in our converse with God. I make bold to say that no other act of piety given to us by Christ carries with it a higher degree of approval or is more necessary for us if we are to avoid evil and to obtain the blessings destined for us by God.

Our Lord does not tell us to study or investigate the words He was about to give us. But only, "When you pray, say . . ." Here is evidence in hand that we should join our vocal prayers with mental prayer, so that the whole man, body and soul, may offer himself as a worthy oblation to God. Moreover, there is in vocal prayer itself a peculiar efficacy for stimulating the mind and heart to the prayer of the spirit, which latter alone is hardly suitable for the majority of men.

"Our Father, who art in heaven, hallowed by Thy Name."

To whom is the Lord's Prayer addressed? To all three Persons of the Blessed Trinity. For although we begin with the invocation,

"Our Father," Christ did not mean to limit our petitions to the First Person only. This will become more evident as we proceed.

The prefatory title, "Our Father," is a little catechism, all by itself; so many are the doctrines which it teaches us about our Catholic Faith.

First we see how great must be the love of God for men when He offers Himself to be cherished by them as a true Father, and not to be feared as though He were a tyrant and they were His unwilling slaves. This fact alone should be enough to attract us to prayer and petition. It ought to inspire us with great confidence of being heard, since we know that God is our Father by every title that can possibly bind the Creator to His creature. He is our Father because He created us; our Father because He preserves us; our Father because He guides and directs us; and, especially, our Father because He has graciously adopted us into His own divine family.

Since we are bidden to say, "Our Father," we are equivalently told to practice a host of virtues which characterize the true follower of Christ, especially fraternal charity, which consists in not seeking our own personal advantage but the greater common good of others. We are also taught to pray for each other, and not only for ourselves, seeing that all of us are brethren—sons and daughters of a common Father.

"Who art in heaven." It behoves us, therefore, to turn our eyes and hearts away from earthly things and to fix them upon that heavenly country where our Father dwells and eagerly waits to hear our prayers and to grant us what we wish. Why are we so loath to leave the things of earth, when we have a Father and a home in heaven waiting to receive us?

"Hallowed be Thy Name." On the one hand it is true that God is infinitely holy so that nothing can be added to His perfection or taken away from it. And yet, the Lord can be sanctified and His Name may be hallowed if in us and through us He becomes acknowledged for what He really is—the most powerful, most wise, and most glorious Creator and end of all the good things which have been or can be made.

"Thy Kingdom come."

When we pray, "Thy Kingdom come," we ask for the speedy advent of the kingdom of faith in which the things of God and not the creations of man will hold the first place. By the same token we ask for the subversion of the kingdom of ignorance and error, of that

kingdom in which infidels and sinners are casting themselves into the pit of everlasting fire.

When we pray, "Thy kingdom come," we ask for the coming of the kingdom of divine grace, that it may reign within us by the indwelling of the Holy Spirit, and that the kingdom of malice may be destroyed. For the Lord reigns as King in the hearts of the just, as the devil rules in the souls of the wicked who prefer the slavery of Satan to subjection to God.

When we pray, "Thy kingdom come," we ask for the establishment of the Catholic Church throughout the world, that it may grow and advance not only in the number of its members but also in the holiness of their lives; that the kingdom of Antichrist and the synagogues of the heretics may be brought to nought. We ask that soon there may be but one flock and one shepherd, that the enemies of peace and unity may be humbled, that the Church may be guided by leaders and priests who are outstanding in the virtue of their lives and remarkable for the depth of their faith.

When we pray, "Thy kingdom come," we ask that the kingdom of heavenly glory which was promised may certainly come to us; that what He hoped for may not have been hoped for in vain; that our desire may be fulfilled for becoming heirs of God and coheirs with Christ, according to the words of Christ, "Fear not, little flock, for it hath pleased your Father to give you a kingdom" (Luke 12: 32).

"Thy will be done on earth as it is in heaven."

How many reasons impel us to pray, "Thy will be done"! We are like men who are congenitally blind. Like spoiled children, we are all taken up with foolish vanities—more concerned with learning a great deal about useless trifles than to know the almighty will of God.

Our petition, therefore, is that just as the heavenly bodies, the sun, moon and stars, perfectly obey the will of God and follow the course which He has laid out for them, so also we may act in the moral conduct of our lives on earth. We pray that our rational spirit may be obedient to God, that our flesh may be obedient to the spirit, and that thus the whole man may be spiritualized and directed solely to God.

We also pray that, by God's grace, we may obey Him with something of the obedience of the angels and saints in heaven, who serve the Lord with joy and exultation, with great alacrity and with no

constraint. They are so inflamed with the love of God that nothing gives them greater pleasure than the ready fulfillment of all His commands. They are so replete with charity and so confirmed in grace that they can no more resist the will of God than the damned in hell can honor and respect it.

"Give us this day our daily bread."

It is not enough to hope in God, to ask for the glory of His kingdom, and to beg Him for the graces necessary for salvation; but other things, which pertain no less directly to our welfare, though more immediately to the body, are also to be prayed for. From the moment of our entrance into the world we need food, drink, clothing, sleep, health, and a home to live in—all of which are implicitly contained in the one word "bread" in the fourth petition of the Our Father.

In telling us to pray, "Give us this day our daily bread," it was clearly Christ's intention to remind us of the wisdom and goodness of God not only in creating us but in conserving, defending, and perfecting us, as much in the life of our body as in the life of our soul. God will indeed provide for us as a Father provides for His sons, but in this place of exile He prefers not to make this provision without the co-operation of our prayers.

But if temporal goods are needed for the sustenance of the body, much more is the Bread of the spirit necessary for the nourishment of the soul. "I am the Living Bread which came down from heaven," Christ has told us. Unless we eat this Bread, there can be no strength, no consolation, no growth in our spiritual life. Indeed, without this Bread we should die. A point to remember is that we may receive the Bread of Angels not only sacramentally but also spiritually every time we refresh our souls with acts of faith, hope, and charity.

"And forgive us our trespasses, as we forgive those who trespass against us."

In this petition we pray that Our Lord may mercifully cleanse us from the stains of our sins, which are the ugliest and most deadly enemies of our souls. We also beseech Him to remit the temporal and eternal punishments which these sins deserve. There is no small danger, however, that our prayer may not be answered if our hearts are turned away from the neighbor. Therefore, to assure the Lord that our affections are in order and that we bear no malice towards those who may have offended us, we presently add, "as we forgive

those who trespass against us." Christ will be satisfied with nothing less if we ever hope to obtain the mercy of God. "Forgive, and it shall be forgiven unto you" (Luke 6:37). According to St. Augustine, no matter how earnestly a man prays or how sorry he may be for his sins, unless he is also ready to forgive his neighbor, God will never pardon him. "Would he make out Infinite Truth to be a liar, when the Lord Himself has said, 'If you will not forgive men, neither will your Father forgive you your offences.' Believe me, anyone who is not aroused by this deafening clap of thunder issuing from the mouth of God is not asleep but spiritually dead."

"And lead us not into temptation."

Certainly the most important truth to remember about temptations is that there is no escaping them in this valley of tears, the whole of which is one unremitting temptation. "For the flesh lusteth against the spirit" (Gal. 5:17). No matter where we turn, temptations are there to meet us: we are tempted in food and in drink, in hunger and sobriety, when awake and when asleep,¹ in riches and in poverty. The flesh cannot be driven out or run away from, and the devil cannot even be seen, much less destroyed. But if temptation is inevitable, is it useful? Yes, and more than useful; it is necessary. Through temptation we are made familiar with our own weaknesses and so enabled to fulfill the Scripture precept, "*Cognosce te ipsum.*" Through temptation we are saved from the demon of self-exaltation, our souls are cleansed and enlightened, and we are effectively moved to rush to the assistance of our neighbor. Take away temptation, and what happens to patience, fortitude, and constancy? Without trial and tribulation, how can these and other virtues so much as exist, let alone be preserved and made to grow? "All that will live godly in Christ Jesus," the Apostle says, "shall suffer persecution," which is synonymous with temptation (II Tim. 3:12). The more holy were the saints of God, the more severely were they tried in the crucible of temptation.

Those who are seriously striving after perfection have to be especially on their guard against temptations that might be called native to them: discouragement and pusillanimity (as though they were abandoned by God); instability in their vocation; a disesteem for obedience, particularly in what concerns the worship of God; aspiring to heights which exceed their capacities by adopting an

¹It is not clear just what St. Peter meant by this. We do not see how one can be tempted while he is asleep.—ED.

uncalled-for rigor of life; failing to weigh and examine their daily defects and remorses of conscience; taking only halfhearted measures to conquer their natural inclinations and passions; doing everything out of routine; lacking in that modesty of soul and body which befits the bride who is walking in the presence of her Spouse; not consulting God before entering upon a piece of work; looking at the example of those who are tepid and weak instead of those who are fervent and strong.

"But deliver us from evil. Amen."

The last invocation of the Our Father is an extension of the preceding one. It is as though we said, "O Lord, we not only pray to be spared from temptations that will lead us into sin but, as far as is expedient for our salvation, we ask to be delivered from every evil."

We pray that the penalties we have to suffer may be truly medicinal and corrective for us and may not rather weaken our defenses against the world, the flesh and the devil.

We pray to be delivered, even in this life, from those dreadful punishments which the anger of God is justified in inflicting on us for our sins and for the sins of others. For we remember how, although David alone had sinned in counting the number of his people, yet, for the pride of their king the Lord smote the whole nation of the Jews with a ravaging pestilence that carried off more than seventy thousand inhabitants.

We pray not to be broken or depressed under the weight of adversity, and not to become impatient and irritable, lest the evil which we suffer make us worse instead of better. How often, in sickness for example, we murmur and complain and fail to recognize that although it is heavy yet the hand which rests upon us is the loving hand of God.

We pray to be delivered from the fires of purgatory, which we have so richly merited for our sins. True enough, the pains of purgatory are not eternal, but they are still intensely bitter and more grievous than any sufferings we shall ever experience on earth. It is well to remind ourselves that purgatory is God's inevitable retribution for those who have sinned and have not done penance for their sins. For when God punishes a man in this life—or moves him by His grace to punish himself—He means to spare him in the life to come. No one will ever be punished twice for the same crime.

Finally we pray to be delivered from the everlasting pains of hell—possible to us only through the remission of our sins. Conscious of our misery and utter unworthiness to be forgiven, we cast ourselves upon the mercy of God and trust that in His goodness He will not demand of us what our rebellion against Him has justly deserved.

Anglican Religious Life

C. J. McNaspy, S.J.

THEY tell of an American Catholic just arrived in England, who was heard to shout with shocking unreserve: "Say, what's that guy anyhow?" What startled him was not so much the bicycle he had almost lunged into as its rider, black in cassock and Roman hat; and this, of all places, at the very foot of the Protestant martyrs' memorial in Oxford. Had he stayed some time in this bastion of High Anglicanism, he would have become used to the sight—clerics afoot or awheel in what would pass for Benedictine, Franciscan, or other ecclesiastical garb. And yet he would know perfectly well that in non-Catholic lands *real* Benedictines and Franciscans must appear on the streets in a compromise of dark suits and collars backward. So, he would decide, these seeming friars or monks no doubt belong to some Anglican "order" that he has vaguely heard of; and maybe those Sisters he sees modestly scurrying about are not even Catholics at all.

Anglican (or Episcopalian, as we say in America) religious institutes have made such small stir in our country, where they are rather sparsely scattered, that one is amazed to find them widespread in England. Actually, while there are only eight American congregations for men and fourteen for women, England counts nine for men and fifty-three for women—not fifty-three houses, merely; fifty-three separate congregations. It is impossible to obtain statistics for each institute, but several at least do include some hundreds of members, with more than ten establishments. What is more striking is that there are admittedly more nuns in the Church of England today than there were in England before the Reformation. (It should perhaps be noted here in passing that there are now in England

sixty-four Catholic religious institutes for men, a hundred and eighty-two for women, and at least a thousand women's religious houses, despite the rather small number of Catholics.)

We Catholics often learn with surprise that religious life as we know it really exists in a non-Catholic church. The fact dismays good hard-shelled Protestants, including quite a few Anglicans in England and Episcopalians in America. Of course, everyone takes for granted that Catholic religious suffer from misunderstanding and bigotry, but it becomes almost ironical to hear of Anglican religious suffering at the hands of their own coreligionists. There is in fact an organization, known as "Kensitites," devoted to the suppression of all "popish" influences in the Church of England, to which religious orders are in a special way anathema. Zealous Kensitites will disdain hardly any means, even riots in churches, in their crusade for untarnished Protestantism.

The notion of religious life is indeed rather a novelty in the Anglican Church. Only a century ago, just before his conversion, Newman was rumored to be furtively founding a monastery at Littlemore. As a howl of protest burst on him, he had to reassure his bishop that he had no such intention. Yet, coincidentally, in the very year of his reception (1845) a beginning of Anglican religious life was made; and since then, largely owing to the Oxford Movement, the idea has gradually caught on within the Church of England. Today, however little individual Anglicans may like it or even be aware of it, religious life is officially recognized by their church.

According to Anglican Canon Law, the bishop is *ex officio* "visitor" of all religious houses within his diocese; American Episcopalian Canon Law allows him to delegate another bishop, presumably one "higher" and more amenable to Catholicizing trends. An advisory council has lately published a handbook for the guidance of bishops, providing them with canonical procedure for dealing with their religious subjects. It does seem strange, indeed—all these "Catholic" imitations in a church that remains, despite the claims of some its clergy and a few bishops, profoundly and aggressively Protestant. This misty ambiguity is often seen in a whimsical light by Anglicans themselves.

Anglican religious life does indeed show some of that rich variety of aim and activity so much admired in its Catholic counterpart. While most communities take the same three religious vows, there is

to be found every shade of contemplative and active life: from the Community of Reparation to Jesus in the Blessed Sacrament, whose object is "continuous intercession for those who know not Our Lord in the Blessed Sacrament," to the Brothers of St. Joseph, who repair churches and assist the clergy in every possible way.

As a rule, different communities were initially intended for some specialized object, educational, charitable, or missionary. But with the growing demands of bishops and parsons, most women's institutes now tend to take on almost all forms of religious work: teaching (from kindergarten to college), retreat houses, hospitals, homes for the infirm and incurable, and foreign missions in India, Africa, or elsewhere. By way of example, the largest women's congregation, the Community of St. Mary the Virgin (mother house at Wantage, near Oxford), has thirty-five houses and seven affiliated institutes. Its activity now includes training homes for girls, retreat and guest houses, a university hostel, homes for the sick, aged, and feeble-minded, and, not least, an asylum for inebriate women.

Many of these communities profess religious life according to one of the classical Catholic forms. Thus, at the ancient shrine of Our Lady of Walsingham, Anglicans have recently founded an order of Canons Regular of St. Augustine. Also Augustinian in inspiration are the Canonesses Regular of Our Lady of Victory, whose aim is "to combine the monastic with the canonical ideal of religious life." A third order of St. Augustine, the Companions of Jesus the Good Shepherd, undertakes educational work at home and in the mission field.

Patterned according to the Benedictine rule is Nashdom Abbey, Burnham, Buckinghamshire. The Nashdom monks are principally occupied with the Divine Office, following the Roman rite, which they celebrate with enviable liturgical precision. Curiously enough they insist on performing all ceremonies in Latin, and when visiting a community that recites the Office in English they steadfastly refuse to participate. Their work on Gregorian chant and their interpretation of it are highly respected. Nashdom Abbey is represented in America by the founding of a "cell" at Three Rivers, Michigan.

A few congregations of Anglican religious follow a modified Dominican rule, and there are several groups of Franciscan friars. One, the Order of Poor Brethren of St. Francis, an American foundation, aspires to follow "the gospel rule of St. Francis." An associated sisterhood, the Poor Clares of Reparation, follows the primitive

rule of St. Clare, and is the only enclosed community for women in our country. They publish *St. Clare's Monstrance*, and invite "women living in the world to share in the life of the order by becoming tertiaries." In England the Society of St. Francis "consists of those who are called to live the life of friars, to follow Our Lord in His poverty and to minister to the poor and destitute." Last summer a number of these friars tramped over the English countryside, sandaled and threadbare, preaching in village squares and occasionally bearing reproaches from their staunch Protestant fellow Anglicans. Yet another group, the Franciscan Servants of Jesus and Mary, are known for their prison visiting and other corporal works of mercy.

St. Theresa's reformed Carmelite rule is followed in all its severity by the Community of the Sisters of the Love of God. This institute, like so many, is an Oxford foundation and has two affiliated houses. The nuns are discolsed and live lives of the strictest silence, austerity, and continual prayer.

Acting as "wardens" or spiritual directors to this and many other religious bodies are the "Cowley Fathers," whose official title is the Society of St. John the Evangelist. (They take their popular name from their mother house at Cowley, Oxford.) Every student of the Ignatian Spiritual Exercises knows the standard commentary by the late "Father" Longridge, perhaps not realizing that Longridge was a Cowley Father and not a Catholic. The Cowley form of religious life is derived from the Spiritual Exercises, and the fathers make a specialty of giving them in closed retreats and missions. They have also been widely influential in founding religious congregations, several along the lines of modern Catholic institutes. The Sisterhood of the Holy Nativity, for example, is well known in America and has its mother house and novitiate at Fond-du-Lac, Wisconsin. Another, the Order of St. Anne, has, besides being a first order, a second order "leading an active life in the world, while living by the rules of the Order." (These sisters wear a distinctive gray dress, almost ankle length, gray scapular, and gray cloche hat.)

The Oratorian ideal is represented by American and English branches of the Oratory of the Good Shepherd. Dedicated to the training of men for the ministry are two important English communities: the Society of the Sacred Mission (popularly known as the "Kelham Fathers"), who also conduct some seventy foreign missions; and the Community of the Resurrection (called "Mirfield Fathers"), with a number of foreign missions in Africa.

This quick glimpse may give some slight idea of the variety and scope of Anglican religious life. All in all, one finds much to admire in it: the abundant good will, prayer, sincere love of God and Our Lady, and works of Christian charity. Evidently there are saddening inadequacies too. It is poignant to think of the unconscious underlying fallacy—the lack of valid orders, of valid sacraments (save baptism, thank God), of full union with Christ's One Mystical Body. There may even lurk a danger—the tendency to be content with what is in fact unreal, a false security that may turn one aside from the quest for the true Church. A much respected Anglican ascetical writer admitted privately: "Had it not been possible for me to lead the religious life in the Church of England, I could not have remained in it, but would have had to go over to Rome."

Yet we may be heartened by the number and quality of Anglican religious who do "come over" to the true Fold. Among many are Father Vernon Johnson, once a member of the Society of the Divine Compassion, distinguished for his writings and eloquence; Father Maturin, the famous convert Cowley Father, whose life has been written by Maisie Ward; Msgr. Robert Hugh Benson, son of the Archbishop of Canterbury, a Mirfield Father, who became widely known for his contribution to Catholic literature. Even whole monasteries have been received—the Benedictine Caldey Fathers, to mention one in England. And everyone has heard of the Graymoor Franciscans in New York, who started as Episcopalians, instituted the Church Unity octave, and, so to speak, prayed their way into the Church.

One gladly acknowledges too the deep compliment to Catholic religious life implied in this Anglican movement. Not only is it a healthy reaction against the barrenness of Protestantism; it is a living vindication of the religious state and of its unfailing values—prayer, charity, personal consecration. If anything, the thought should make us yet more thankful for the grace of true faith and vocation, more humble in our acceptance, and more zealous in prayer for the conversion of those who aspire to share our God-given privilege.

Below we give a list of Anglican institutes, some with houses in America:

Men

- The Community of the Resurrection (Mirfield).
- Society of St. John the Evangelist (Cowley).
- Society of the Sacred Mission (Kelham).
- Society of the Divine Compassion.

Order of St. Benedict.
The Society of St. Francis.
The Brotherhood of the Holy Cross.
Oratory of the Good Shepherd.
Order of St. Paul.

Women

Sisterhood of the Ascension.
Community of the Holy Rood.
Order of the Holy Paraclete.
The Sisters of Bethany.
St. Savior's Priory.
St. Mary's Convent.
Sisters of the Church.
Community of the Holy Family.
Community of St. Francis.
Order of St. Mary at the Cross.
Order of St. Elizabeth of Hungary.
Confraternity of the Divine Love.
Canonesses Regular of Our Lady of Victory.
Sisterhood of All Saints.
Sisterhood of St. Peter the Apostle.
The Sisters of the Transfiguration.
Society of Incarnation.
The Sisters of Charity.
Order of St. Michael and All Angels.
Community of the Sacred Passion.
Congregation of Messengers of the Holy Cross.
Community of the Blessed Virgin Mary.
Community of the Holy Cross.
Community of the Holy Family.
Sisterhood of St. Margaret.
Community of St. Laurence.
Community of St. Wilfrid.
Community of the Evangelists of Jesus of Nazareth.
Community of the Compassion of Jesus.
St. Peter's Convent.
Sisterhood of St. Mary of Nazareth.
Sisterhood of All Hallows.
Community of St. John the Baptist.
Community of St. Mary the Virgin.
Companions of Jesus the Good Shepherd.
Society of the Holy and Undivided Trinity.
St. Thomas's Convent.
Society of the Holy Trinity.
Society of the Precious Blood.
Community of the Sisters of the Love of God.
Sisterhood of the Holy Childhood.
Servants of Christ.
Society of the Good Shepherd.
Order of St. Anne.
The Franciscan Servants of Jesus and Mary.

C. J. McNASPY

Benedictine Community.
Sisterhood of All Saints.
Community of St. Denys.
Community of Reparation to Jesus in the Blessed Sacrament.
Community of the Nursing Sisters of St. John the Divine.
Community of the Epiphany.
Community of St. Peter.
Community of the Mission Sisters of the Holy Name of Jesus.
Society of the Hidden Life. "The object of the Society is to help those living, or desiring to live, dedicated lives in the world, whose present circumstances prevent their joining Religious Communities."

The following are strictly American communities:

Men

Society of the Catholic Commonwealth.
Congregation of the Companions of the Holy Saviour.
The Community of the Good Shepherd.
Order of the Holy Cross.
Brotherhood of St. Barnabas.
Order of St. Francis.
The Brothers of St. Joseph.
The Brothers of St. Paul.

Women

All Saints Sisters of the Poor.
Deaconesses of St. Clare's House.
Deaconesses of the Diocese of Alabama.
Sisterhood of the Holy Child Jesus.
The Sisterhood of the Holy Nativity.
The Poor Clares of Reparation and Adoration.
The Order of St. Anne.
The Order of St. Helena.
The Sisterhood of St. John the Evangelist.
The Community of Mary.
The Community of St. Saviour.
The Teachers of the Children of God.
The Community of the Transfiguration.
The Community of the Way of the Cross.

OUR CONTRIBUTORS

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Communications

Reverend Fathers:

Probably there is a point in naming in that order, "the world, the flesh, and the devil," as the three enemies of the spiritual life—giving the *world* first place. For, where worldliness affects the spirit, the flesh easily assumes control; likewise, when worldliness fertilizes the field, the devil has no trouble sowing his seed.

We do not speak here for contemplative orders because we lack direct experience of their problems. We of the active communities—more particularly, we of nursing and teaching sisterhoods (again, because we are not sufficiently acquainted with other active congregations)—are very close to the world and we are very much exposed to secular life.

When we as individuals were received into a religious institute and when we fervently embraced the privileges and obligations of religious life, we talked happily of having "left the world," and we meant what we said. Presently, however, our novitiate completed and our assignment to a portion of our community's work begun, we soon became connected with a multiplicity of material objectives. These necessitated frequent contacts with persons and events of the world. What is the conclusion? That only those who are able to preserve a supernaturally spiritual strength can achieve immunity from the infection of worldliness and even of secularism.

It does not require any great depth of discernment to discover and recognize what has been stated in the preceding paragraph. But, there is another avenue of worldliness which is traveled by not a few earnest and well-meaning religious who, apparently, are unaware of the dangers for which they are heading. We refer to those who maintain that if we are to influence persons outside the community—student nurses, pupils and others—we must be "like" them.

The *being like* leads eventually to a likeness in speech habits, likeness in conversation topics, selection of reading matter, in choice of kinds and places of recreation, and in other items of everyday living. Furthermore, the *being like* is even suggested as an effective means of encouraging religious vocations.

Whether it pertains to the influence we should have on worldlings or the living inspiration we should be to those who may be called to

religious life, such reasoning is false. To incite others to higher things, we need to be vibrant examples ourselves of life on that higher plane to which they aspire. Do we ever attain to goals without having had ideals? And, is it possible to show our fellow beings the way to similar goals if we do not demonstrate a life of striving for such ideals?—A SISTER.

Reverend Fathers:

Readers of the REVIEW have followed with interest the different views on "vacations." If it had not been for "worldliness among religious," most of those communications would not have been needed, because it was the more or less worldly spirit of those vacations that gave cause for the debate.

Just how much worldliness is there among religious today? Our founders and foundresses might answer that question for us if they were to step down from their eternal bliss and stay with us a short time. How would they like community rooms with lounges, or cells with private radios to be tuned in *ad libitum*, regardless of time and program? What would they say about religious going to movies (except those exclusively for religious), frequenting swimming pools that are not altogether private, going to drugstores for ice cream or a "coke," and taking a generous part in parish activities (not meaning the help in preparing for them)? Just what would they think of all the visits and joy-rides some religious seem to need? I wonder!

But why do religious need such things? Human beings cannot live without joy—that is a well-known fact; yet many of us might meditate on the words of the Lord: "These people have forsaken me, the fountain of living water, and have dug themselves cisterns that hold no water."

If religious need worldly recreations and relaxations there must be something altogether wrong either with their vocation or with their attitude towards God. It seems rather baffling that for a spouse of Christ communion with her Beloved (that's what our spiritual exercises are) should be a burden that must be lifted from her. If I am not mistaken the rules and regulations of all religious institutes give ample time and freedom for recreation and vacation; we do not have to go begging from the world for such. And after enjoying what is in line with the garb we wear and the name we bear, we have not only a relaxed body, but an easy mind.

There is no getting away from the fact that worldliness is

creeping into the religious life; but what is the cause? One reason may be that there are too few Sisters to do the amount of work asked of the average religious community, and the consequence of this is that spiritual exercises are curtailed. Another cause is the competition with non-religious schools, academies, colleges, etc., as regards sports, social activities and entertainments.—OLD-FASHIONED.

Questions and Answers

—35—

By hearing Sunday Mass in a convent chapel, does a lay person fulfill his obligation?

According to canon 1188, § 2, 2°, a semipublic oratory is one erected for the convenience of some community or group of the faithful who use it, and which is not freely available to everyone. A convent chapel comes under this classification.

Among the different places where the obligation to hear Mass may be fulfilled by the faithful is a semipublic oratory (cf. canon 1249). Hence, while the use of the convent chapel by the laity is usually subject to some restrictions, one who attends Mass on a Sunday or Holy Day of obligation in such a chapel would fulfill his obligation.

—36—

On the occasion of their visitation, should higher superiors interview the individual members of the community?

Canon 511 states that "in every institute, the higher superiors designated to this office by the constitutions shall visit, either in person or by others, if they themselves are legitimately impeded from doing so, and at the times appointed by the constitutions, all the houses subject to their jurisdiction." And according to canon 513, § 1, "the visitor has the right and the obligation of interrogating the religious whom he deems it well to hear and of informing himself on those matters that pertain to the visitation." Particular constitutions may enjoin upon the visitor a personal interview with each member of the community. But even in the absence of such a provision, the farsighted superior will see the wisdom of knowing the individual members of the community. Among other advantages to be derived

from such a visitation, confidence will the more likely be established between the superior and the subject, and information otherwise unobtainable may be disclosed to the benefit of the community.

—37—

May a priest, while conducting a retreat for Sisters, validly hear the confessions of lay women who on such an occasion wish to confess to him?

If the priest in question has, in addition to the special faculties to hear the confession of religious women, the general faculties of the diocese in which the convent is located, he may without a doubt hear the confessions of the lay women who wish to confess to him. But should his jurisdiction be limited to the retreat confessions, he could not validly hear lay women. On the other hand, any other religious who came to confession to the retreat confessor could be validly absolved in virtue of canon 522, which deals with the occasional confessor. Finally, it could happen that the Church would supply the jurisdiction necessary for the validity of the confessions of the lay women in the case, because of the fact that there existed the commonly erroneous opinion that the priest giving the retreat actually had the faculties necessary to absolve all penitents. This is an application of the Church's doctrine on supplied jurisdiction as enunciated in canon 209.

—38—

Is there any law of the Code, whereby a religious may not be sent to the house of the novitiate for disciplinary reasons?

Canon 554, § 3 orders that "superiors shall have in the novitiate houses and houses of study only religious who are exemplary in their zeal for regular observance."

Young religious absorb the true spirit of their institute not only from the daily instructions of the master or mistress of novices but also from the living example given by older members of the community. Hence one sees the necessity of excluding from the rarified atmosphere of the novitiate any sowers of cockle.

—39—

Should a religious who is dismissed from her institute be informed of her right to make appeal from the decree of dismissal?

Treating of the dismissal of the professed of *temporary* vows, canon 647, § 2, 4°, declares that "the religious has the right to appeal to the Apostolic See against the decree of dismissal; and

pending the appeal, the dismissal has no juridical effect." On this point we read the following from Bouscaren-Ellis, *Canon Law: A Text and Commentary*, (p. 313):

"The religious against whom a decree of dismissal has been issued has a right to appeal within ten days from the time that he has been informed of his dismissal (c. 647, § 2, 4°). Since this time begins to run only after the religious knows of his right to appeal, it is advisable that the superior inform him of this right when he makes the decree of dismissal known to him. In case the religious appeals to the Holy See against the decree of dismissal, it is suspended until confirmed by the Holy See, the person remains a religious, hence retains all the rights and obligations of the religious state, e.g., he must live in the religious house and obey superiors etc., until the Holy See decides the case." This quotation contains in substance a reply of the Sacred Congregation of Religious of July 20, 1923. (Cf. *Canon Law Digest*, I, 328-329.)

The dismissal of a religious who has taken *perpetual* vows in a non-exempt clerical institute or in a lay institute is governed by the following regulations:

a) a religious dismissed by the local ordinary from a *diocesan* congregation may appeal to the Holy See with *suspensive* effect, i.e., she remains a religious until the Holy See actually sustains the decree of the ordinary;

b) a religious dismissed from a *pontifical congregation* has no formal right of appeal, because such an appeal is already implied in the acts of the case. The Sacred Congregation of Religious will not ratify a decree of dismissal if the acts do not contain the answers made by the religious in his own defense.

—40—

May novices during their canonical year take music lessons or practice?

Canon 565 lays down the object of the novitiate, namely, "under the direction of the master (or mistress) the forming of the mind of the novice by means of the study of the rule and constitutions, by pious meditations and assiduous prayer, by instruction on those matters which pertain to the vows and the virtues, by suitable exercises in rooting out the germs of vice, in regulating the motions of the soul, in acquiring virtues."

The principle to be followed then is the avoidance of any form of

QUESTIONS AND ANSWERS

activity that would be detrimental to the acquisition of religious virtue. A limited time devoted to the practice of music, whether instrumental or vocal, would hardly interfere with the novitiate training. Actually many religious institutes make provision for such practice by the novices. The development of one's musical talent may in later years greatly contribute to community spirit.

—41—

When would a Sister be justified in going out of the house without a companion?

The law as stated in canon 607 makes allowance for justifiable exceptions.

"The superioresses and local ordinaries shall attentively see that the religious, except in the case of necessity, do not go out singly from the house."

Particular constitutions may further specify cases of necessity. Commentators generally agree that the nature of the work in which a Sister is engaged may justify her leaving the convent without a companion. Such work would be the care of the sick or of the poor in their own homes. Moreover, other circumstances might render the observance of this law quite inconvenient. A very short trip or a very brief period of time outside the house, especially where it is a question of a small community and a companion is not available, would excuse from the observance of the law. A secular woman or girl may serve as companion.

Companionship is one of the traditional measures adopted by the Church for the protection of her children in religion. It should not be dispensed with for any light reason. Hence the Church obliges superiors and local ordinaries to exercise vigilance in the matter.

Book Reviews

DE RELIGIOSIS, edidit P. Timotheus Schaefer, O.F.M.Cap. Editio quarta aucta et emendata. Pp. lxiv + 1214. Editrice "Apostolato Cattolico," Roma, 1947.

Father Schaefer needs no introduction to our clerical readers. His monumental work, first published in German under the title of *Ordensrecht* in 1927 was turned into Latin in the second edition of 1931. A third and greatly enlarged edition appeared in 1940. The present fourth edition has been considerably improved. More marginal or paragraph numbers have been introduced (1805 as compared with 671 of the third edition) making it easier for the reader to find what he is looking for. The text has been enlarged by one fifth, although this is not evident from the pagination because the size of the printed page has been enlarged. The canon index has been much improved by omitting all cross references and giving only those pages on which the subject matter of the canon in question is fully treated. Among the documents added at the end of the book the most welcome to canonists will be the complete text of the *Normae* of 1901, published here for the first time with special permission of the S. Congregation of Religious. In treating disputed points Father Schaefer is careful to give the various opinions of authors accurately, and he usually adds his own preference. Occasionally he leaves it to the reader to choose for himself. The fourth edition of Father Schaefer's classical work may be had in paper cover from the B. Herder Book Company, St. Louis, Missouri, for \$7.00.—A. C. ELLIS, S.J.

SAINT TERESA OF JESUS (1515-1582). By R. P. Silverio de Santa Teresa, O.D.C. Done into English by a Discalced Carmelite. Pp. xii + 191. The Newman Bookshop, Westminster, Maryland. \$2.50.

One obvious merit of this work is that it is by the distinguished editor of the Spanish critical edition of the works of St. Teresa, namely, P. Silverio de Santa Teresa. His long and thorough occupation with her writings and whatever concerned them should have given him a very special insight into the character and personality of the writer herself.

It is one of the outstanding excellences of Teresa of Jesus—and P. Silverio seems to like emphasizing this point—that she united in a most remarkable combination, both divine and human, natural

and supernatural, feminine and saintly qualities. Everybody admired "that inimitable gift, which seemed to be her exclusive property, of conjoining the divine with the human in a fusion so perfect and attractive as to render virtue altogether delectable, and to communicate to life that sane optimism which makes it approach more nearly to the true and eternal life. This is why it has been said, and with reason, that the virgin of Avila was the most womanly of the Saints and the most saintly of women" (page 76).

The author gives an illustration in Teresa's own words of two of her human traits: "Three things have been said of me: in youth that I was beautiful, later, that I was clever, and now that I am holy. For a short time I believed the first two, and now I have repented of it, but I have never been so deluded as to dream of believing the third" (page 75). The ardor of divine love in her was so great that it was miraculously symbolized by a seraph piercing her heart with a lance, her eagerness to please the divine Spouse so intense that she made a vow always to do whatever seemed most perfect, and her impatience to be united with God in the full splendors of the beatific vision so compelling that she was led to exclaim in a famous poem, "I die because I do not die." This brief and easily readable life should contribute much toward making the celebrated mystic and apostle of Avila better known, admired, and imitated.

—G. AUGUSTINE ELLARD, S.J.

THE INTERIOR CASTLE OR THE MANSIONS. By Saint Teresa of Jesus (Reformer and Co-founder with Saint John of the Cross of the Order of Discalced Carmelites), (1515-1582). Done into English by a Discalced Carmelite. Pp. vi + 122. The Newman Bookshop, Westminster, Maryland. \$2.75.

The Interior Castle of St. Teresa needs no commendation. It is her greatest work, and one of the greatest of all works on prayer and mysticism. It was written at the request of her superior and confessor P. Jeronimo Gracian, in 1577, and expresses the Saint's ideas in their most fully developed and definitive form. God is conceived as dwelling in the innermost of seven apartments, so to speak, within the soul. In proportion as one advances in prayer and virtue, one comes into closer and closer union with the divine Spouse within. That progress is described by St. Teresa in her own masterly fashion. This is the only one of her works in which she deals with the final consummation of the mystical life, and gives an account,

hardly surpassed in all Christian literature, of what it is to live the perfect life. As compared with Peers's version, recently published in *The Complete Works of St. Teresa of Jesus*, this translation has little in the way of introduction, notes, etc. Like Peers's, it has the important advantage of being based upon the critical Spanish text as established by P. Silverio de Santa Teresa, C.D. No doubt there will be many devout people who will be glad to know that now they can get this separate and modern edition of St. Teresa's celebrated masterpiece.—G. AUGUSTINE ELLARD, S.J.

THE THIRD SPIRITUAL ALPHABET. By Fray Francisco de Ossuna. Translated from the Spanish by a Benedictine of Stanbrook. With an Introduction by Father Cuthbert, O.S.F.C., and Notes showing the Influence of the Book on St. Teresa. Pp. xxxvi + 490. The Newman Bookshop, Westminster, Maryland, 1948. \$4.00.

As the title page of this edition indicates, the present work owes its fame mostly to the fact that of all books it "had the strongest influence over" the mysticism of St. Teresa of Avila. Mention of it could hardly be lacking in any fairly complete account of her. Because of the role that it played in developing the practice and doctrine of St. Teresa and indirectly through her in affecting nearly all subsequent authors on contemplation, it is most important historically and as such very interesting. It could hardly be one's first choice in recommending a work of instruction on prayer. During these four hundred years many hours of mental prayer have been made, and some progress at least has been achieved in elaborating the theory of it.

The book was published in 1527 at Toledo, Spain, at a time and place at which, in view of the troubled conditions obtaining then and the terrible rigors of the Inquisition, it was rather dangerous to bring out anything of the sort. Though this is "The Third" *Abecedario* of the Franciscan De Ossuna, it was the first of the three to be printed. A "spiritual alphabet" was so called because it contained as many treatises, or at least about as many, as there were letters in the Spanish alphabet and each treatise was introduced with an aphorism beginning with the appropriate letter. The first A B C of De Ossuna was concerned with the passion of Christ, and the second is a work on asceticism. The third deals primarily with contemplative prayer, and in particular "the prayer of recollection."

This A B C (a very substantial book of some five hundred compact pages) may be proposed, I should say, rather for spiritual

reading in general and inspiration than for initiation into the ways of mental prayer—G. AUGUSTINE ELLARD, S.J.

BOOK NOTICES

For a simple, devotional meditation book on the Passion, it would be hard to improve on THE CROWN OF SORROWS by Archbishop Alban Goodier, S.J. The book contains a complete history of the Passion (taken directly from the texts of the four Gospels) and fifty-two meditations, each introduced by the pertinent Gospel text and each concluding with a brief outline of the points considered. It has the typical "Goodier unction." Though not a new book, the first American edition is now published by the Grail. The size is handy; the price, moderate; the make-up, attractive. (St. Meinrad, Indiana: The Grail, 1946. Pp. iv + 156. \$1.25.)

St. Jane Frances Frémyot de Chantal addressed to her religious many EXHORTATIONS, CONFERENCES, AND INSTRUCTIONS. The nuns paid close attention to their foundress and by close collaboration tried to reconstruct her discourses just as she had given them. One result is this book, frequently referred to as *The Conferences*, one of the great classics on the spiritual life. It is characterized by profound spirituality, good sense, and good humor; the reading of it is not only profitable but also delightful. A number of editorial footnotes call attention to the fact that many things said in this book about manifestation of conscience would not square with the present law of the Church. It would have been well if a few more notes were used to explain other things the saint says: for example, she urges the confession of even involuntary imperfections, and she would forbid a subject to receive Communion for a reason that is hardly sufficient in the light of the liberty of spirit now fostered by the Church. The present volume, which contains an introduction by Katherine Brégy and which bears a 1929 copyright, is a Newman reprint. It has a detailed table of contents, but, unfortunately no index. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. xix + 478. \$3.75.)

OTHER CHRISTs, by Father Aloysius, O.F.M.Cap., is a published series of conferences given in a priests' retreat. The conferences are readable, solid, practical. According to the author they were not originally intended for publication, and they are printed here in the form in which he gave them. For this reason they sometimes lack

such things as smoothness and correct punctuation; yet these defects are more than counterbalanced by the impression of spontaneity and freshness. This is highly recommended spiritual reading for priests. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. x + 125. \$2.25.)

THE NATURAL LAW, by Heinrich A. Rommen, is a translation and adaptation made by Father Thomas R. Hanley, O.S.B., Ph.D., with the aid of the author. It is not a complete study of the natural law, but rather a good introduction to such a study. As he did in *Marriage and the Family*, Father Hanley has added numerous footnotes to the author's text. The appeal of the book is largely limited to scholars. The type is large and easily legible; the index is very complete. St. Louis, Missouri: B. Herder Book Company, 1947. Pp. xi + 290. \$4.00.)

THE CRUSADE OF FATIMA by John de Marchi makes interesting and valuable reading. The appearances and the subsequent developments and revelations to Lucia make the story of Fatima one of the most unusual in history. But more than this, those who have studied it carefully and believe it fully think that the teaching and following of this message is a vital need of our world today. Fatima gives us God's remedy for today's grave ills. The careful preparation, the miracles of 1917, the subsequent visions and revelations—all show the great emphasis Heaven puts upon this message. The author of the present volume spent several years at Fatima verifying his information. His book is full and authoritative; the English translation, while abridged to give it a popular size and price, is complete enough to give one all the essentials from the first appearance of the Angel of Peace down to Lucia's most recent statements. Father Martindale, S.J., has praised Marchi's original book as "the first satisfactory account published in any language," and the translators have shown wisdom in their task of abridgment. (New York: P. J. Kenedy & Sons, 1948. Pp. xi + 177. \$1.25.)

SELF-COMMUNINGS OF A MARTYR (the *Soliloquia* or Lessons in Christian Perfection of Ven. Paul Heath, O.F.M., as translated by Father James Meyer, O.F.M.) tells the story of an all but unknown Franciscan martyr of the English Reformation. Raised a Protestant and converted to the Faith, he entered the Franciscan order at Douai in 1624. He was ordained a priest and served for some

years as a professor and administrator on the Continent. Jealous of the English martyrs of his day, he petitioned for an assignment to England. Shortly after his arrival there he was imprisoned and put to death, April 27, 1643.

Something of the hard discipline the martyr imposed upon himself is evident in these pages. "Act as if you saw your crucified Jesus everywhere," he writes, "in order to keep ready at all times for so much the more courageous service toward Him." Often a somber reflectiveness colors his thought: "Sad to say, you can never think enough over the vanity of the world, the ugliness of sin, and the frailty of this poor life, to be followed as it is by never changing eternity." The recurring theme of the book is penitence and conversion. The little volume, which is quite heavy to read, is best taken for five or ten minutes at a time and meditated. A note of harshness keeps recurring, but the discerning reader will find an admirable balance in the author's thought and admire his deep understanding of the human soul. (Chicago, Illinois: Franciscan Herald Press, 1947. Pp. 155. \$1.00. [Paper].)

Monsignor Fulton Sheen has frequently urged his radio listeners to spend an hour in meditation every day. For those who have the courage to follow this suggestion, *MEDITATIONS FOR EVERYMAN*, by Joseph McSorley, C.S.P., will be a concrete help during this period of prayer. In the first volume of the two-volume work, the author has arranged thoughts from the gospels for each day from the first Sunday of Advent to the Eve of Pentecost. A sentence from each Sunday Gospel has been skillfully woven with other texts into a pattern which reflects the spirit of the season. Because of this method of selection the text is often used in an applied sense. Hence the reader is not presented with the vivid vision of the God-man preaching and teaching in Palestine. Nonetheless, the result is a happy one, one that can help to form the mentality of Christ in the person who perseveres in its daily use. The reflections are simple and direct, and more or less adapted to the modern American. Perhaps those who follow Monsignor Sheen's suggestion at least for fifteen minutes a day will receive the grace to carry out the challenges presented here to the faithful follower of the Master. (St. Louis, Missouri: B. Herder Book Company, 1947. Pp. vi + 205.)

School libraries as well as those of larger religious communities will welcome the opportunity to obtain *THE COLLECTED WORKS*

OF FRANCIS THOMPSON, published originally in three volumes, now combined into one large volume, and containing 228, 244, and 292 pages respectively. The Newman Bookshop, Westminster, Maryland, offers this excellently bound volume for the moderate price of \$4.75. This is the definitive edition of Thompson's poems and essays edited by Wilfred Meynell, Thompson's literary executor and intimate friend of nineteen years.

The pages of *CRUSADING ALONG SIOUX TRAILS*, by Sister Mary Claudia Duratschek, O.S.B., "attempt to tell for the first time the integrated story of Catholic missionary activities among the Sioux in what is now South Dakota." The book presents a good picture of the missions. It is well documented, contains thirty-seven photographs, and a map of Catholic Indian missions and chapels in South Dakota. (St. Meinrad, Indiana: The Grail, 1947. Pp. xiii + 334. \$4.00.)

VOCATION BOOKLETS

If you are engaged in vocational counseling, you will find the following booklets helpful. We regret that limited space does not allow us to describe the booklets more fully.

General

What about Your Vocation? by D. J. Corrigan, C.S.S.R., and D. F. Miller, C.S.S.R. Written especially for boys and girls in their teens. Treats vocations to priesthood, brotherhood, and sisterhood. 10 cents. The Liguorian Pamphlet Office, Oconomowoc, Wisconsin.

Our Lady's Answer, by John N. Dudine. Vocation thoughts on the Rosary. Contains the new Mass of the Immaculate Heart of Mary. 10 cents. Grail Publications, St. Meinrad, Indiana.

Follow Christ 1948. Vocation Number Ten. 25 cents. Grail Publications, St. Meinrad, Indiana.

Priesthood

There's Nothing Like It. A description, with many pictures, of the training and work of the Capuchin Fathers. For information write to: Reverend Director of Vocations, 210 West 31st St., New York 1, N. Y.

The Missions, Maryknoll, and You! For young men interested in Maryknoll and its missions. Mostly pictures. No charge for orders of less than 25; for orders of 25 or over, a charge of one cent apiece to cover handling and postage. The Maryknoll Fathers, Maryknoll P. O., New York.

Would You Like to be a Priest? by Father Victor Goossens. 5 cents. Grail Publications, St. Meinrad, Indiana.

Brotherhood

Late Vocation. Description of the life of the Brothers of St. John of God. Many pictures. Description is made concrete by giving it in terms of the life-story

of one Brother. Write to: Reverend Novice Master, Hammond Hall, Brothers of St. John of God, Gloucester, Massachusetts.

Hospitaller Brothers of St. John of God. Another description of the Brothers' life. Write to: Brother Master of Novices, 2445 South Western Avenue, Los Angeles 7, California.

Why a Religious Brother?, by Rev. M. D. Forrest, M.S.C. An explanation of the life of the Teaching Brother and the Lay Brother. Concludes with a list of religious orders in United States and Canada in which there are Lay Brothers, and with another list of Institutes of Brothers. 15 cents. Radio Replies Press, Saint Paul 1, Minnesota.

Sisterhood

(Note: All the booklets listed here are made up principally of pictures.)

An Invitation. A day with the Medical Mission Sisters, in their houses and hospitals, at home and in the missions. Write to: Medical Mission Sisters, 8400 Pine Road, Fox Chase, Philadelphia 11, Pennsylvania.

"I Thirst." The training and work of the Sisters of St. Francis, Mt. Providence. These Sisters have a preparatory class for eighth grade graduates who may wish to make up their minds about the religious life. For information about this class write to: Rev. Sister Principal, St. Francis Academy, Mt. Providence, R.D. 10, Pittsburgh 27, Pa. For other information write to: Rev. Mother General, St. Francis Convent, Mt. Providence, etc.

Have YOU Thought About it? Sisters of Mercy, Province of Detroit. Address: The Mother Provincial, R.S.M., Provincial House, Sisters of Mercy, 8200 W. Outer Drive, Detroit 19, Michigan.

"Come and See." The story of the Baptistines. These Sisters also have Junior Postulants, that is, girls in high school who are thinking of the religious life. Write to: Sisters of St. John the Baptist, St. John's Villa Academy, Cleveland Place, Arrochar, Staten Island, N.Y.

The Sisters of St. Joseph of Carondelet. From Postulancy to Apostolate, at home and abroad. Write to: St. Joseph's Mother House, 6400 Minnesota Avenue, St. Louis 11, Missouri.

Laity

Apostolic Men. The story of the Outer Missionary Cenacle group in Greater New York. Principally pictures. Write to: Rev. Fr. Francis, M.S.S.T., Director, St. Joseph's Shrine, Stirling, N.J.

Papal Directives for Assisting at Mass

Clarence McAuliffe, S.J.

IT IS, THEREFORE, Venerable Brethren, proper for all Catholics to realize that participation in the Eucharistic Sacrifice is for them an urgent duty and a lofty dignity. This participation is not achieved if their minds are torpid, unconcerned, distracted and daydreaming. On the contrary, so fervent and active should be their mental application that they will become intimately united with their High Priest (Christ). Together with Him and through Him they should offer the Mass, and along with Him they should consecrate themselves (to God)."

These words were penned by our Holy Father, Pius XII, in his memorable encyclical "Mediator Dei" of November, 1947. They furnish a compendious sketch of the internal spirit which all Catholics, and especially religious and priests, should foster at every Mass. This internal spirit is etched with greater precision in other sections of the encyclical. Nor does the Pontiff rest satisfied with an explanation of the internal spirit only. He also becomes quite detailed regarding various *external* ways of assisting at Mass. It should prove beneficial for the spiritual lives of readers of the REVIEW and of those with whom they deal, to summarize and explain the papal directives in this important matter.

It should be noted first of all that, just as in all prayer, so at Mass, the internal spirit of those present is vastly more important than the external manner of participation. The Holy Father insists on this principle in various paragraphs of the encyclical. Indeed, he points out, as we shall indicate later, that the external ways of participation may vary but that the internal spirit should remain constant. It is uniform; it applies to all the participants, though it will be realized in diverse degrees according to the graces, knowledge, and circumstances of each individual. The same internal spirit should pervade the Low Mass as well as the High Mass; it should be the goal of the sinner as well as of the saint; it should be cultivated regardless of one's subjective moods. The external participation, whatever form it takes, has but one chief purpose—to foster the

proper internal dispositions of the participant.

But what are these internal dispositions? After answering this question in a general way, the Holy Father particularizes. As regards the general answer, he says that participants in the Mass should endeavor to arouse in themselves the same internal spirit which animated Christ Himself when He was immolated on Calvary. This idea is fundamental; and the Pontiff expressly declares it when he says that the Mass "demands of all Christians that they imbue their souls with the same affections, insofar as it lies in human power, that permeated the soul of the Divine Redeemer when He made the sacrifice of Himself."

It will not be difficult to understand the reason for this cardinal directive if we recall two dogmatic principles about the Mass. First, the Mass is not only a memorial, but an actual unbloody repetition, of Calvary. Second, the Savior, both on Calvary and at each Mass, does not offer for Himself, but for us. He represents the entire human family, and especially those who by baptism have become members of His Mystical Body. He acts for each one of us; He is our substitute; and since at every Mass He re-enacts Calvary, He therefore expects each one of us to strive for those internal dispositions which He Himself has. Just as each member of a graduating class is expected to possess the dispositions harbored and publicly expressed by its valedictorian, or as each member of a fraternal organization should foster the sentiments publicly proclaimed by its president in the name of all, so should each Catholic at Mass strive to nurture the dispositions of the Savior, who in the name of all renews the offering of Calvary at the Holy Sacrifice.

Descending to details, the Holy Father itemizes the basic elements of this internal spirit. It should conform to the purposes of both Calvary and the Mass. These are four in number, but pre-eminent among them is the spirit of *adoration*. It is of faith that the Mass is a genuine sacrifice. As such it can be offered to God alone, and its principal function is to render to God that supreme honor that is due exclusively to Him. To quote the Holy Father: "From His birth to His death Jesus Christ was inflamed with zeal for the advancement of God's glory; and from the cross the immolation of His blood ascended to heaven in an odor of sweetness." This spirit of adoration gripped the Savior's human soul with acute poignancy while his life blood slowly ebbed away on the cross. In the same spirit He, as the principal minister, offers Himself in the

name of all at every Mass. It is the spirit which all participants in the Mass should sedulously cultivate. The Mass by its very nature and action expresses God's transcendent domination over mankind and the utter subjection of mankind to God. Hence it postulates from all a spirit of humble adoration.

However, three other elements, to mention only the basic ones, entered into the Savior's disposition at the Crucifixion. Although these three are implicitly contained in the spirit of adoration, it would be well for participants in the Mass to make them explicit, as the Holy Father observes in the encyclical.

Perhaps the most important of these is the spirit of thanksgiving. God has given us, both as individuals and as social beings, every single thing. Strive as we may, we can never thank Him adequately. But with the Son of God Himself representing us and acting in our name on Calvary and at each Mass, it is now possible for us to offer a worthy thanksgiving. That a spirit of gratitude animated our Savior's soul on Calvary is clear, as the Holy Father mentions, from the fact that Holy Scripture says that He "gave thanks" at the preparatory sacrifice of the Last Supper. Moreover, "He continuously gave thanks as He hung from the cross," states the Pontiff. Since, therefore, we are expected at each Mass to foster the dispositions of Christ Himself, we too should cultivate a spirit of gratitude.

Secondly, the Mass should evoke in each participant a spirit of expiation, of reparation for one's own sins and for those of the entire human family. We know that our Savior died to redeem the human race, to ransom it from the bonds of original sin and also of actual sin, so that we could again achieve our supernatural destiny. According to the Holy Father it was for this reason that our Savior "wished to be immolated on the cross as 'a propitiation for our sins, and not only for ours, but for those of the whole world.'" And the Pontiff continues: "Moreover, on our altars He offers Himself daily for our redemption so that snatched from eternal ruin, we may be numbered among the elect." It is evident, therefore, that Our Lord both on Calvary and in each Mass possesses a spirit of reparation for sin, and the same spirit should animate us at the Holy Sacrifice. We should be sorry for our own shortcomings and make atonement for the sins and crimes of humanity.

Finally, our Savior on Calvary was permeated with a spirit of impetration. He saw how mankind, by original sin particularly, had

squandered the bountiful gifts of God and, to quote the encyclical, "had reduced itself to a state of utter poverty and indigence." Not only on the cross did He beseech His heavenly Father to relieve this miserable condition, but, to quote again, "He petitions for us in the same efficacious way upon our holy altars." Hence it is fitting that we, too, for whom He supplicates, should foster a disposition of impetration at every Mass.

Adoration, thanksgiving, reparation, petition. We must steep ourselves in these four affections at Mass if we would put on "the same affections that permeated the soul of the Divine Redeemer on Calvary." But perhaps it would be well for us to become acquainted with a reason, drawn from the very nature of the Mass itself, why this fourfold disposition should be cultivated. We must remember that the Mass is not merely a social prayer, but a social prayer *in action*. Moreover, it is a *unique* social prayer *in action*. After all, when the celebrant sprinkles the congregation with holy water before High Mass or when the deacon silently incenses the entire congregation at the offertory of High Mass, we have social prayer *in action*. But the Mass is a *unique* prayer *in action*, because it is a genuine sacrifice, the only one acceptable to God in the world today.

If we understand the basic notion underlying the concept of sacrifice, it will be easy for us to see why it postulates dispositions of adoration, gratitude, expiation, and petition. Every sacrifice is fundamentally the giving of a gift to God. This giving is not enough to constitute a sacrifice, but without it no true sacrifice could come into being. Bearing this in mind, let us ask ourselves the meaning of presents or gifts when they are bestowed among men. We find that the giving of a gift to another is an *action* and that this action has various but definite meanings, whether expressed or not. By such gifts we sometimes manifest our gratitude, as when a man leaves his money to a hospital that cared for him when he was indigent. At other times a gift means "I am sorry," as when a husband, after an unjustifiable outburst of anger, presents his wife with a box of candy. Sometimes a gift means "I want a favor," "I'm going to ask you for something shortly," as might be the case when an employer bestows an unexpected bonus on an employee. Finally, a gift may emphasize particularly our honor and affection for another, as when children buy their mother a new coat for Mother's Day. Honor, thanksgiving, reparation, impetration—these meanings or, at least one of them, are the significance of every gift. The gift is a

manner of expressing these emotions by a *deed*. The gift represents the person who gives. By giving of his substance, the donor says in effect that he wishes to give himself to the recipient for one of the four purposes mentioned above or for all of them together.

Let us apply this to the Mass. The gift we there offer to God through the priest is none other than our Divine Lord Himself. This is an article of faith. Although the presentation of this Gift to God is externally and officially made by the priest alone, nevertheless the priest acts both in the name of Christ, the principal Giver, and in the name of all the baptized, especially of those who are assisting at the Mass. Hence our divine Savior is the gift of *all* to the Eternal Father. Only the priest can make the outward offering which constitutes the sacrifice; but the priest makes this offering for all the people; and each participant at Mass should, therefore, internally offer the Divine Gift in union with the priest. And each participant should also remember that Christ, truly present on the altar at the consecration, represents himself and every member of the Mystical Body. If, then, we realize that at every Mass each baptized member of the congregation presents through the priest his own *personal* Gift to God, it will be easy to understand why each one should put on the affections of adoration, thanksgiving, reparation, and petition. These are the purposes of all gifts, and at Mass all four purposes are always to be attained. Granted that the Church provides special Masses of thanksgiving, or petition, or reparation. Such Masses merely mean that on some particular occasion we are stressing our spirit of thanksgiving or expiation or impetration, not that we are excluding the other ends. If, then, one assists at Mass without realizing that he personally through the outward action of the priest is truly presenting his own Gift to God, he misses the basic significance of the Mass. He will profit from it nevertheless; but the Mass by its very action postulates of every participant an active, internal giving and, consequently, the dispositions of adoration, gratitude, reparation, and petition which every sincere giver possesses. If this spirit is missing, we do not hear Mass intelligently. We are like deaf men attending an oratorical contest. We see, but we do not understand.

But the Mass, since it is a true sacrifice, is not merely the offering of a Gift. In every genuine sacrifice some change must be wrought in the gift. Hence the gift is not called simply a "gift," but a "victim." In sacrifices of the Old Law this change or victimization was accomplished by the *destruction* of the object offered. So too on

Calvary our Lord was sacrificed by His death—the separation of His body and human soul. Since the Mass besides being a true sacrifice is also a renewal of Calvary, we must find in it a death or destruction of some kind. Since it is of faith that Christ cannot die or suffer physically since His resurrection, His death at Mass is merely mystical or representative. To understand this, we need only reflect a moment on the double consecration, the essence of the Holy Sacrifice. Though Christ becomes wholly present under each species at each consecration, nevertheless the words uttered by the priest do not give this impression. Outwardly, but *only outwardly*, they signify a separation of His body and blood, i.e., death, since the priest first consecrates the bread by saying "This is My body," and after a brief interval then consecrates the wine by saying "This is the chalice of My blood." Since separation of body and blood spells death for a man, the two consecrations, taken at their face or *oral* value, provide us with an outward appearance of the Savior's death. All theologians and, indeed, reason itself teach that such a "picture" of death is painted by the words of consecration and most theologians admit that this "picture" of death is the only change or destruction required to make the Mass a genuine sacrifice.

But why do we introduce such a dogmatic point into an article which professes to explain how we are to assist at Mass? Because its correct understanding clarifies an additional and vital internal disposition which the Holy Father wishes every Catholic to cultivate at the Holy Sacrifice. He says that participants in the Mass "should immolate themselves as victims." In other words, the Mass by its very action demands of all present a spirit of self-immolation, of self-surrender to God. According to the Pontiff this means more particularly that each participant in the Mass "should consecrate himself to the attainment of God's glory and should earnestly desire to imitate closely Jesus Christ through the endurance of poignant sufferings." In short, the Catholic who assists at Mass intelligently should realize that the Holy Sacrifice by its sacrificial action means that he is to go "all out" for God, both by actively engaging in apostolic works and by suffering all evils patiently. This is self-immolation, self-surrender to God.

And the reason? Because, as explained above, Christ Our Lord, the Gift we offer through the priest at Mass, is not merely a Gift, but a Gift wrapped in the cloak of death by the double consecration. He is a *mystically*, or *symbolically*, or *representatively* slain Gift to God.

He stands for us, represents us, takes our place, not merely as a Gift, but as a Gift crucified externally again. Hence the very action of the Mass at the Consecration requires that we put on that inward spirit which our Substitute, outwardly slain again in an unbloody manner by the "sword" of the consecratory words, exhibits—namely, the spirit of self-oblation, of total consecration to God. True enough, this spirit, as the Holy Father observes, should pervade a Christian throughout his life. It is symbolized even at baptism by which we "are buried together with Christ" so that we are henceforth dead to sinful pleasures. But the Mass by its very nature exacts an active renewal of this spirit of self-destruction from each participant. Without such a renewal we are not alert and intelligent participators; we miss a cardinal point of the significance of the sacrifice.

To adoration, thanksgiving, reparation, and petition, therefore, should be added this spirit of self-immolation. All five of these dispositions should be aroused before the moment of Consecration arrives. Nor should we think that we are hypocrites because our lives do not actually correspond with the complete consecration to God which the Mass expresses for us every day. The road to perfection or to complete surrender to God is a long road. For most people it is meandering and rough. By some it is occasionally forsaken for detours. But when we express our total dedication to God during Mass, we are sincere. We mean that unstinted dedication to God is the ideal which we truly yearn for. We are no more hypocrites in inwardly expressing this total devotion to God than is the sinner who makes a fervent confession marked by genuine sorrow and a firm resolve not to sin again, but who, notwithstanding, sins anew through frailty not long after.

A few more remarks about these five internal dispositions which the Pontiff teaches. We should remember that they admit of almost infinite degrees. Not only will these degrees vary in different individuals, but they will vary in the same individual from one Mass to the next. Circumstances, both natural and supernatural, explain this diversity. But all five dispositions will be calmly, though earnestly and explicitly, fostered by every Catholic who really understands the meaning of the Mass. However, we must remember, as the Holy Father cautions, that many Catholics, and some of the best, are so circumscribed in their education that they cannot grasp the actual significance of the Mass, which they nevertheless treasure highly. They know that Our Lord becomes truly present on the

altar at the Consecration. This is about all that they do know about the Mass. They are pious, and they pray or try to pray during the Holy Sacrifice. Consequently they do possess, at least implicitly, some of those internal dispositions which the Mass postulates, even though they do not connect them directly with the sacrificial action. They profit, therefore, from the Mass; and if the flaw of not understanding its true meaning proceeds merely from circumstances and not from any culpability, they may profit more than an erudite theologian. Despite this fact, it is most laudable, the Holy Father states, to cultivate in oneself and to propagate to others the real significance of the Holy Sacrifice. Such an apostolate will, generally speaking, make our people more alert and prayerful at Mass so that they will draw greater blessings from it. Such an apostolate will do much to banish daydreaming and those voluntary distractions which we have reason to believe lay hold on many of our people during the sacred mysteries. The same apostolate will increase attendance at Mass on week days. It will also prevent some Catholics from missing Mass on days of obligation, or from falling away altogether.

We shall now treat briefly what the Holy Father has to say about the outward manner of participating in the Mass. Whatever external form our assistance at Mass assumes, it has but one main function—to excite the internal dispositions already discussed. The Holy Father expresses this truth several times in his encyclical. He says, for instance, in one passage, that the various ways of externally participating in the Mass "have as their principal object to nourish and foster the piety of the faithful and their close union with Christ and with His visible minister; also to excite that *internal spirit and those dispositions* by which our minds should become like to the High Priest of the New Testament."

Consequently, no one manner of externally assisting at Mass is to be rigidly insisted upon. This point is emphasized by the Holy Father. He himself offers several ways, which we shall specify, in which one may laudably assist at Mass. He even gives reasons why no one method should be urged too insistently. He mentions, for example, that many Catholics cannot read even the vernacular and cannot, therefore, follow the Mass prayers. He declares that others do not have the ability "to comprehend religious rites and liturgical formulas." Again, he states that "the temperaments, characters and minds of men are so varied and diverse that not all can be stirred and directed in the *same way* by prayers, songs and other sacred actions

enacted *in common*." Moreover, he says that "different people have different needs for their souls and different inclinations." In fact, the needs and inclinations of the same individual vary from day to day. Hence no one inflexible manner of hearing Mass should be imposed on all.

Nevertheless, certain outward ways of assisting at Mass are objectively preferable to others. It is noteworthy that the Pontiff mentions in the first place the silent following of the Mass in the Roman Missal. He praises those "who strive to place the Missal in the hands of the people so that, in union with the priest, they may pray in the same words and with the same sentiments of the Church." Secondly, he lauds those who are endeavoring to interest the people in the "Dialogue Mass." By "Dialogue Mass" the Pontiff gives no indication that he approves or even allows such a Mass when it involves the oral recitation of some liturgical prayers, such as the "Gloria" and the "Credo," simultaneously with the celebrant. The "Dialogue Mass" which the Holy Father sanctions is that in which the people as a body, instead of the server alone, *answer* the prayers of the priest. As he puts it: "They *respond* to the words of the priest *in due order*"; or "They utter their prayers *alternately* with the priest." It is safe to say, therefore, that the "Dialogue Mass," so understood, has papal approval and even commendation. Thirdly, the Pontiff praises those who at Low Mass introduce the singing of those hymns "that are fitting for the various parts of the sacrifice." Fourthly, he approves those Low Masses in which the "Dialogue Mass," as explained previously, and the community singing of appropriate hymns are combined. Finally, at High Mass, he commends the community singing of the responses and of the liturgical chants, such as the "Credo."

Those who promote all such practices are commended by the Holy Father. But to obviate the danger of rigid uniformity, he specifies other ways of assisting at Mass for the poorly instructed and also for those well-instructed Catholics who by reason of circumstances or natural propensity do not wish or are unable to follow the Missal or to engage in community prayer or singing. He states that such may during Mass "piously meditate on the mysteries of Jesus Christ." If they do not wish or are unable to do this, he recommends that "they perform other exercises of piety and say other prayers which, even though they differ from the sacred rites in their outward expression, nevertheless in their internal spirit conform to

these rites." Such a general expression certainly seems to include at least the private recitation of the rosary during Mass.

Hence though certain external ways of assisting at Mass are, generally speaking, objectively preferable, nevertheless no one way is to be unflinchingly adhered to. The Mass postulates an internal spirit. The outward manner in which that spirit is to be obtained or manifested is secondary and accidental. The Catholic who at the Holy Sacrifice refines and develops his sentiments of adoration, gratitude, reparation, petition, and total dedication to God is an active participant. The external way which will help him best to develop those sentiments is for him, at least on this particular occasion, the one that he should adopt.

Distractions in Mental Prayer

C. A. Herbst, S.J.

WHEN one prays vocally, the sentences or phrases or even words serve as strings by which one's thoughts are drawn along. Or we might say that they are like pegs that hold our thoughts where they ought to be. In mental prayer, however, these aids to attention are wanting, and one's thoughts wander much more easily. So mental prayer may be said not to have as great moral unity as vocal prayer. This makes it more difficult to meditate than to pray vocally.

Distractions are thoughts during prayer which do not belong to prayer. Attention is the opposite: the centering of our thoughts during prayer on what belongs to prayer. Attention, evidently, is essential to mental prayer. It is its substance. In mental prayer we either think of the subject of meditation or we do not. One cannot think of a thing and not think of it at the same time. One thinks prayerfully on something, turns to something else, then after the interruption comes back again to prayer. So there is a succession of prayerful acts and other acts.

There is, of course, nothing wrong with interrupting mental prayer. That is what we usually do when we say ejaculatory prayers. We pray for an instant and go right back to secular thoughts. This is not only all right but highly recommended by

most enlightened spiritual men. We should do this very often, every day, make a habit of it. As Suarez rather peculiarly puts it, "interruptions are meritorious." "Therefore, unless there is a special obligation of giving to mental prayer some certain defined continuous time, no sin is committed in this way, whether the turning of the mind from prayer to other thoughts is voluntary or involuntary, unless the interruption is made through levity, and so unreasonably and irreverently." (Pesch, *Praelectiones Dogmaticae*, IX, n. 348.)

Distractions in mental prayer are very, very common. One should not get discouraged on this account nor lose patience with oneself. Even holy men have them. If "misery loves company," we shall be consoled by what St. Augustine says in his commentary on Psalm 118: "One cries out with one's whole heart when one thinks of nothing else. Such prayers are rare among the majority, frequent only with few. Whether any are such even in the case of one single individual, I know not." Gerson gives many examples from among the Ancients to show the great difficulty of a complete victory in this matter. Great exceptions like St. Aloysius, whose distractions in half a year of prayer amounted only to the space of a Hail Mary, are shining examples to be admired, but they are rarely imitable. (Cf. Zimmermann, *Aszetik*, 383, 384.)

Involuntary distractions are not sinful. They are rather something to be "suffered," to be borne with, than something we positively do. "But to wander in mind unintentionally does not deprive prayer of [all] its fruit. Hence Basil says: 'If you are so truly weakened by sin that you are unable to pray attentively, strive as much as you can to curb yourself, and God will pardon you, seeing that you are unable to stand in His presence in a becoming manner not through negligence but through frailty.'" But attention is necessary for prayer that its end be better attained, and in order that what St. Thomas calls the third fruit of prayer, the immediate fruit attained here and now, spiritual refection of mind, be attained. (S. Th. 2-2, 83, 13.) This spiritual refection of mind is spiritual joy, peace of heart, consolation, joy in God, satisfaction, and especially the fostering of virtuous good will.

Therefore, involuntary distractions ought by all means to be avoided. They should be forestalled, provided against from afar, so to speak. A firm determination at the beginning of prayer not to be distracted, and perseverance in this intention, are both morally and psychologically necessary for this: morally, otherwise there may be

negligence or sloth; psychologically, so that the will may be buoyed up by the initial determination. The preparatory acts so carefully recommended by St. Ignatius in the Additions at the end of the First Week of the Spiritual Exercises are a great help in this matter. Then, when one notices that distractions are in the mind, one must turn again to prayer. Remote preparation is very important, too: much more important, I am afraid, than most of us realize in practice. This consists especially in fostering a spirit of recollection during the day, avoiding wordliness, and walking in the presence of God. Some valuable hints along this line are also given in the Additions.

It is the common teaching that deliberate distractions in prayer are venially sinful when there is no good reason for them. And this holds even for prayer that is not itself obligatory. The supposition in this case is, of course, that one wishes to remain in prayer and at the same time deliberately and without reason does not attend to God. By doing this one seems to make light of God and thus offends against the reverence required by the virtue of religion. As Suarez explains it: "On the one hand a man has the intention, which he has not retracted, or did not have a good reason for retracting, of continuing prayer, and to this end remains in the presence of God by his special intention in such a place, in such a manner, and for such or so long a time; yet on the other hand he is negligent in attending, or voluntarily brings in other thoughts foreign to that exercise. And this we say does not happen without sin, though venial." (Suarez, *De Or.* 1. 2, c. 5, n. 18.)

St. Basil's explanation is somewhat similar. He says: "We must not ask lazily, our mind wandering here and there. If a man acts thus, he will not only fail to get what he asks for but will even exasperate the Lord more. For when a man stands before a prince and speaks, he stands with much fear, and certainly does not permit either the external or the internal eye of his mind to wander, but remains attentive, lest perhaps he come to grief. How much more ought one to stand before God with fear and trembling, with his mind fixed on Him alone and intent on nothing else." (Patralogia Graeca, 31, 1333.) Holy and learned men through the ages have thought thus, and good people consider as sinful distractions in prayer that are willful and unnecessary.

Since after mortal sin the greatest evil in the world is venial sin, and since willful distractions are venial sins, we should by all means try to eliminate them. Things like walking up and down or looking

out over the fields are not distractions at all. When there is sufficient reason for admitting something distracting, it is not sinful. One may have to say a few words or answer the doorbell or light the candles for Mass. Doing such things with decorum is all right. In general, one may do what is necessary or very convenient.

In preparing for mental prayer one should work carefully so as to have ready material for meditation that will really hold the attention. Such preparation is not very difficult when made in private. One can then simply take a subject that fits one's own present state and apply it as one knows. When the points are made in common there is greater difficulty. The subject may not be at all palatable and personal application may be practically impossible. For such occasions one may well have stored up some good meditations that are congenial. Perhaps even one could take a little time afterwards and prepare one.

It has often struck me that we are quite helpless and altogether wanting in resourcefulness in making our way through a period of mental prayer when the matter on hand seems impossible or attention has flown away. I see no reason why we cannot come to a general understanding with God for such contingencies. We might take some subject that always attracts us; the Holy Eucharist, for example. An extended and affective preparation for Holy Communion ought to be in place any morning. Or one might apply the Second Method of Prayer to the Common or Proper of the Mass. This, too, is quite in place, and easy. Analogous instances for each individual are almost innumerable. But they must be found and kept in readiness beforehand. A tired mind is helpless even to find them.

Distractions in meditation usually come from incidents in daily life. We think of our work, of some problem child, a real or imagined injury rankles within us, we think of some recent joy. When a thing of this kind affects us greatly, it will come back to our attention again and again, although put aside many times. Why put it aside? In meditation we must pray mentally, but I know of no obligation that binds me to remain with a subject that simply will not hold my attention. Pray over the thing that is obtruding itself, that is forcing itself on your attention. It must be very outstanding in your life here and now or it would not come back so persistently. Pray over it. Pray over the distraction. Here again an understanding with God to this effect is in place. We can ask Him to bless our work, to help us with the problem child, to bear the

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injury patiently, with love for Him, perhaps even with joy, and to share our happiness. Making a virtue of necessity is not alien to the spiritual life.

It seems to me that much difficulty arises in regard to mental prayer because we do not take nature's lead. It might be a legitimate interpretation of the term supernatural life to say that it is the life of grace built upon the foundation of nature. There is probably hardly a saint living or dead who does not or did not capitalize on personal circumstances and natural propensities in living his life of love with God. God's Providence has not ceased, and the Holy Spirit makes use of a man's natural qualities and inclinations to advance him in the spiritual life. Some find that the beauty and vastness of nature and the universe lead them upwards. Some cherish the presence of God, others a sweet, gentle sorrow for sin, still others zeal for souls, and so on. Such things as these, too, might be the refuge of a wandering and tired mind during mental prayer.

One last remark. A meditation on our every-day life might be very profitably made when we find ourselves suffering from continual distractions. A fine novice master, a man of great experience and deep spiritual insight, suggested that this even be deliberately chosen as a subject often: once a week, let us say. Lovingly and reverently in the presence of God we go through the day, beginning with the first waking thought, taking each action and exercise in order. Really, one can hardly do better. After all, all we have to offer God is our life, our daily life. The chief purpose of the morning meditation is to direct this life to God and to sanctify it. To live today through with intense love is certainly the finest fruit of mental prayer.

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On Staying in Love

Richard Leo Heppler, O.F.M.

ON JUST HOW MANY points the modern worldly person and the saint disagree it would be almost impossible to calculate. But surely they would be at variance in regard to the meaning of at least one of our popular sayings. And the adage which provides the matter for difference of opinion is the saying, "Love makes the world go 'round." Truly, it would be hard to find a more unscientific little sentence. It reveals a complete disrespect for the laws of nature: for attraction, movement, rotation, and force. It shows a profound disregard for the principle of cause and effect. The man who coined that phrase might have been a cavalier; it is impossible to think of him as a devotee of the atom.

Leaving this discussion aside for a moment, we would be quick to admit that both the children of this world and the saints agree that love certainly makes a human being go 'round. We would be hard put to explain some very strange conduct if we could not attribute it to love. When a young man so far forgets himself as to swing into the latest dance steps in the Pennsylvania Station, the surprised bystanders will indulgently nod their heads and agree that he is in love. When the young lady who sits next to you on the First Avenue bus insists upon humming—and humming rather attractively—"Only Make Believe," you excuse the distraction and gallantly conclude that she is in love. When a tough-looking truck driver gazes long and ardently at the wedding rings in Findlay-Strauss', the passers-by diagnose the case immediately. And they do the same when they see a pair of very blue and very feminine eyes frowningly appraise the pipes or belts in Wanamakers.

But when you see a pretty little high-school girl or a bent old man kneeling in ardent prayer before the tabernacle, you can be quite certain that the judgment of worldly ones will be far less indulgent. Instead of saying, "She is in love," or, "He is in love"—as indeed they really are—the modern pagan, if such a one were present, would be more apt to remark, "She's just a kid. She'll be all right in a couple of years. We all do crazy things when we're young." Or, "He's in need of a good rest. Ever since he lost his wife he's been acting odd."

So it starts to become obvious that the modern worldly person disagrees with the saint on the meaning of the saying "Love makes the world go 'round" because the former believes only in *human* love, and he is interested only in *this* world. Whereas the saint knows that human love is not the only, nor indeed the highest, love; just as he believes that this is not the only, nor indeed the best, world. He knows that there is a love unassociated with cupids and valentines which unites him not to human beings but to God Himself. He believes that there exists a world where not television but the beatific vision is the reward of the blessed. Hence the saint really believes that love makes the world go 'round, because God is love, and around Him all things rotate.

Once we understand the deeper spiritual truth behind the saying "Love makes the world go 'round," we are well on our way to discovering one of the great secrets of the saints. Unlike the truly worldly person, the saints fell in love with God; but, unlike us, they resolutely insisted upon staying in love with Him. Falling in love is not difficult for most of us, but staying in love calls for a staggering amount of generosity and sacrifice. To fall in love with Jesus Christ is a very flattering experience; to stay in love with Him is sometimes nothing short of martyrdom.

Have you ever noticed how the determination to stay in love with Jesus Christ is common to all the saints, while calling for different reactions in each? The determination to stay in love with God made St. Paul eloquent while it caused St. Joseph to be silent; it impelled St. Francis to preach to the Sultan of Egypt and St. Peter Claver to minister to the slaves; it inspired St. Augustine to take up his pen and St. Didacus to take up his shovel; it drove St. Francis Xavier to India and it drove the Little Flower to the cloister.

We religious consider ourselves the friends, followers, and lovers of Jesus Christ, and both the world and the Church recognize us as such. Our vocation is not merely to fall in love with Jesus Christ; it is to stay in love with Him. And staying in love with Jesus Christ entails much more than saying, "Lord, Lord." It means being faithful to our promises to try to become more and more Christlike; it means exerting a conscious effort to grow in holiness; it means the constant willingness to force ourselves to do the will of God no matter how hard it may be.

Staying in love with Jesus Christ means trying to use each day

of our spiritual lives as if we really were in love. It includes such things as getting out of bed promptly; trying to make a good, personal, practical meditation; putting our hearts and souls into our Mass and Holy Communion; trying to banish distractions from our prayers; carrying out our appointed tasks well; making an effort to preserve the spirit of recollection by such means as ejaculatory prayer; being cheerful, charitable, and co-operative at community recreation; observing the prescribed silence; and so on. It means that we sincerely try to make Jesus Christ the King and Center of our lives by living our every thought, word, and deed for Him.

Staying in love with Jesus Christ means trying to be satisfied with our lot whatever it may be. A cheerful monk in the days of old used to add privately to his litany, "From dissatisfied brethren, deliver us O Lord." Only a few of us might be willing to spend long dull hours studying Sanskrit, but almost all of us would prefer that to a half hour each day with perpetually dissatisfied religious. We expect tragic figures to sulk through our literature just as we expect spoiled children to pout on our city streets, but it is always disappointing to find them in the convent or the monastery. Perhaps the dissatisfied religious was once a lover of Jesus Christ and gave great promise of advancing in perfection. Maybe she who now complains about the regular weekly appearances of the same dessert and the cheap material of her new habit—maybe she as a novice once delighted in giving up her cake, and maybe she smiled upon her mended habit as upon a regal gown. It is true that during the passage of the years the glamor of the profession ceremony does wear off. The flowers and the music and the incense and the candlelight fade. But we must not let the similarity between our profession and the Three Hours Agony fade. Of course, it is not always easy to be content with our lot. It is not always easy to teach French when we feel more inclined to decorate the chapel or to fill prescriptions or to type reports. It is not easy to be contented when we are placed under temperamental, suspicious, or downright unfair superiors. It is not always easy to be contented when you have to live with a religious who considers himself a necessary and an infallible addition to your conscience. No, it isn't always easy to try to be satisfied with our lot; but staying in love with Jesus Christ requires that we try to be satisfied for His sake.

Staying in love with Jesus Christ means refusing to fall in love with anyone or anything else. In modern pagan America infidelity,

like cocktails before dinner, is taken for granted. We might be inclined to censure rather severely the marital adventures of our Hollywood actors and actresses without realizing that we too can be unfaithful. And we are unfaithful to Jesus Christ, to some extent at least, if we permit our affections to become so strongly attached to any person or thing as to deprive Him of the full love we have promised. We once vowed that the only triangles in our lives would be in our geometry classes. Hence we cannot afford to become so interested in another person or in Chaucer or in the Rh factor or in a new arrangement of *Panis Angelicus* or in the recipe for baked Alaska or Charlie McCarthy that we lose interest in growing in holiness. If we settle for a divided service we are fair-weather friends of Jesus, not lovers. Then religious life becomes monotonous; then it is easy to criticize the community or the superior; then fickleness and shallowness take the place of faith and humility.

The resolute religious who is determined to stay in love with Jesus Christ comes to learn that love does make the world go 'round. He will have to persist in trying to live each day of his spiritual life to the best of his ability in proof of his love for Jesus Christ. He will have to try to be satisfied with his lot since that is what Jesus wants. He will endeavor to be faithful to his love for Jesus no matter what sacrifice that entails. He will not let routine chill his love, nor sickness enfeeble it, nor earthly attractions devitalize it, nor time dim it. Is it any wonder that he can understand the true meaning of the saying, "Love makes the world go 'round"?

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Whoever delights in great literature will welcome the new edition of selected works of John Henry Newman now being published by Longmans, Green and Company, New York. It is the purpose of this edition "to provide, both for the general reader and the student, the latest and best texts of those works which bid fair to stand the test of time, as well as to present anew certain of his works which have primarily a historical interest, but which must be read or consulted if the reader wishes to understand the many-faceted mind of the author." Three volumes appeared in 1947: *APOLOGIA PRO VITA SUA* (pp. xxiii + 400), *A GRAMMAR OF ASSENT* (pp. xxii + 394), *THE IDEA OF A UNIVERSITY* (pp. xxxviii + 413). Thus far in 1948 three volumes of *ESSAYS AND SKETCHES* (pp. xviii + 382; xvi + 368; xvi + 381) have been published. The student and the general reader will find the introductions helpful to a complete understanding of the text. Each volume is provided with an index and is priced at \$3.50. The complete set is to consist of nineteen volumes.

On the Duty of Loving the Neighbor, Especially Enemies

Gerald Kelly, S.J.

IN EXPLAINING the general precept of fraternal charity, theologians usually call attention to the fact that this duty includes all neighbors, even enemies; nevertheless, because Our Lord Himself saw fit to voice a special precept regarding the love of enemies and because this duty has special difficulties, the manuals of moral theology usually include an explicit treatment of the duty of loving enemies. These treatises contain much that is practical not only for the ordinary Catholic but also for religious. The purpose of the present notes is to outline the commonly accepted teaching on the duty of loving one's neighbor, particularly one's enemies, and to comment more in detail on points that seem to be of especially practical value to religious.

I. THE GENERAL PRECEPT OF CHARITY

There are many specific duties of fraternal charity: for example, almsgiving, fraternal correction, the avoidance of scandal and of co-operation in another's sin, and the love of enemies. But all these duties are derived from the general precept of fraternal charity, which may be briefly stated as follows: *By divine precept, we must love all our neighbors with the love of charity; and this duty extends to thoughts, words, and deeds.* A brief explanation of this general law may contain a number of helpful points and will clear the ground for a more detailed consideration of the command to love one's enemies.

Charity

Charity is a special kind of love, a supernatural love which is directed primarily to God. By charity we love God *for Himself* because, as we know Him through faith, He is infinitely worthy of love. Genuine charity towards the neighbor is also a love *for God* because the neighbor, as known through faith, shares in distinctively divine perfections, for example, the divine life of grace and the divine destiny of seeing God face to face.

It is important to note that fraternal charity takes its motive from

faith; it sees the neighbor through the eyes of faith. Through faith we know that the neighbor participates, or is called to participate, in the divine life of grace; that he is destined for the beatific vision; that Christ has identified Himself with the neighbor; that the exemplar of true fraternal charity is Christ Himself; that Christ has told us to love our neighbor as He has loved us; that we are all united through Christ in God; and so forth. Because of the supernatural bond by which God unites men to Himself, we love one another with the same kind of love with which we love God—theological charity. Fraternal charity, therefore, is immeasurably superior to all merely natural love, even the noblest.

I might mention here that there is no necessary conflict between natural love and charity. A man's good qualities can be recognized by reason, and he can be reasonably and nobly loved for these. And such reasonable love can easily be supernaturalized and absorbed, so to speak, in the greater love of charity when we see the neighbor's lovable qualities as reflections of the divine goodness.

Who is my Neighbor?

In answering the lawyer's question with the parable of the Good Samaritan, Our Lord did not wish to say that the priest and the levite who scorned the afflicted man were not really his neighbors; rather, He wished to bring out graphically the fact that the only one who really acted like a neighbor was the foreigner, the Samaritan, who bound up his wounds and supplied his needs. Christian tradition, which is the best interpreter of Our Lord's words, has always understood the word "neighbor" (in the precept "Love thy neighbor as thyself") to mean all men. In fact, the word includes everyone who has a common destiny with us: men on earth, the souls in purgatory, the blessed in heaven, and (in some sense) even the angels. Among rational and intelligent creatures, only the damned are excluded from the notion of neighbor, because their damnation has forever severed the tie that bound them to us. All others are our neighbors and are objects for our charity. However, the commandment is usually understood to refer particularly to men on earth.

Thought, Word, and Deed

The commandment of love includes internal and external acts, that is, thoughts, words, and deeds. And like most commandments

it has its negative and its affirmative aspects: that is, it forbids certain things, and it commands certain things. It would be impossible to give here anything approaching a complete enumeration of the duties of charity, because charity is a very general virtue which affects all our attitudes towards and dealings with our neighbor. I can give here only a few general rules which may help individuals in estimating their own duties as regards fraternal charity.

A *negative* rule, that is, a formula expressing what we must not do, is best expressed in terms of the golden rule. Such a formula would run somewhat as follows: Abstain from all deliberate thoughts, words, and actions which you think you would reasonably resent if you were in your neighbor's place. (For a more complete explanation of this rule with regard to speech, see "Notes on Detraction," in REVIEW FOR RELIGIOUS, V, 380-92.)

On the *affirmative* side, the key word for charity of thought is "well-wishing." Charity is a love of benevolence, that is, of unselfish and disinterested well-wishing; hence, an internal act of fraternal charity is an act of supernatural well-wishing. Such an act can be expressed in many ways: for example, by praying for the neighbor's salvation; by rejoicing over his good fortune, especially growth in virtue; by sorrowing over his misfortune, especially sin, and by making internal acts of reparation for the sins of others; by desiring the true happiness of our neighbor; by being prepared to relieve his needs for the love of God; and so forth. Even the natural compassion we are apt to feel for those who suffer temporal loss and misfortune and the spontaneous joy that we feel over the temporal good fortune of a friend may be implicitly included in and supernaturalized by charity, provided the proper subordination to eternal values is not set aside.

That we are obliged to make such internal acts of charity as I have just enumerated is the unhesitating teaching of Catholic theology. The Church has condemned the opinion that we can fulfill all our duties of charity by merely external acts.

But how often must we make such acts? To that question the best theologian cannot give a definite answer. All that can be said regarding the *obligation* is that such acts must be made *occasionally*. However, though the obligation itself is vague as to frequency, theologians generally agree that it is practically impossible for one who is trying to lead a good Catholic life to fail in this duty. As for what

is *advisable*, all theologians would surely agree that frequent acts of fraternal charity should be highly recommended. As a matter of fact, the prayers that are universally recommended for daily recital contain at least two acts of fraternal charity: namely, the act of love and the Our Father.

Speaking of prayer for the neighbor, the question might be asked: must we pray for individual neighbors? The general law of charity does not demand this, although certain special relationships such as ties of blood may do so. The general law of charity is fulfilled if we include all our neighbors in our acts of love; or, to put the matter in another way, it suffices if we exclude no one from those acts which, as mentioned above, must be made occasionally. Hence, a brief rule for satisfying the general precept to make internal acts of fraternal charity is this: occasionally say the act of love and mean it, or say the Our Father now and then, and exclude no one from its petitions.

What about words and deeds—that is, when are we obliged to manifest our love for our neighbor by speech and action? The key word here is "need"; and a brief rule epitomizing our duties to perform external acts of charity may be stated thus: I am obliged to help my neighbor (corporally or spiritually) when he really needs my help and when I can give the help without a proportionate inconvenience to myself.

It should be noted that this rule expresses only the Christian minimum, namely the duty under pain of sin of performing the works of mercy. The Christian ideal, which was Christ's glory and which has ever been the Church's glory, goes much higher and helps the needy even to the point of utter selflessness and heroism.

(Note: As regards the external manifestation of charity, theologians usually lay great stress on the necessity of showing what they call "the common signs of good will." The explanation of this matter is best reserved for the section of these notes dealing with the love of enemies.)

The Divine Command

The jottings contained in the previous paragraphs explain the meaning and the extent of the general law of fraternal charity. To complete them we might ask and answer the question, "Why must we love one another?" The answer is derived from both reason and faith.

Reason tells us that, even if God had not raised man to a supernatural status, we should have some obligation to love one another; for even in the natural order men would be united by a common nature and a common destiny. Moreover, being social by nature, they would have to live, and work, and recreate together. Because of these facts, the natural law itself, which is perceived by reason, calls for some love and union, especially for the well-being of human nature: that is, that men may live together with that degree of harmony which is really helpful to the attainment of their purpose on earth.

As a matter of fact, we do not live in a purely natural order. Through faith we know that God has given us a share in His own life (sanctifying grace) and the destiny of sharing in His own happiness (the beatific vision). We enjoy an entirely special union with God in Christ; and the necessary preservative of this union is charity.

Scriptural texts on fraternal charity can be multiplied almost without end. (Cf. for example, "The 'New Commandment' of Love," by Matthew Germing, S.J., in REVIEW FOR RELIGIOUS, I, 327-37.) Some of these texts are, it seems, merely counsels, but many of them evidently state a real precept to love the neighbor. Our Lord referred to fraternal charity as the second great commandment (Mt. 22:39); and St. John said, "This commandment we have from God, that he who loves God must also love his neighbor" (I John 4:21).

As regards external charity in particular, the classic texts are the account of the Last Judgment (cf. Mt. 25:42), in which Our Lord clearly indicates that the attainment of salvation will depend on helping the needy, and the strong words of St. John: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?" (I. John 3: 17-18).

II. THE LOVE OF ENEMIES

That the love of enemies is included in the precept of charity and is in some sense a special sign of the true follower of Christ is indicated by Our Lord's words: "But I say to you, love your enemies: do good to them that hate you; and pray for them that persecute and calumniate you: That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. For if you love them that love

you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this." (Mt. 5: 44-47.)

Many other texts of Scripture have a similar meaning; even the Old Testament has some beautiful passages on the love of enemies and some moving examples of forgiveness. That forgiveness in particular is enjoined on us is apparent from the Our Father and from Our Lord's answer to Peter, which He illustrated with the story of the unforgiving servant and which He concluded with the strong words, "So also shall my heavenly Father do to you [namely, deliver over to the torturers], if you forgive not everyone his brother from your hearts" (Mt. 18:35).

This divine precept is clearly in accord with man's social nature. We are all prone to offend; and if it were permissible to nourish hatred and a spirit of revenge and to deny pardon, progressive social peace would be extremely difficult, even impossible. One needs only to glance at history to see the disastrous effects that inevitably flow from hatred and revenge.

Miscellaneous Observations

Who is my enemy? In its primary meaning the term refers to anyone who has offended me, whether by causing me needless sorrow, or by insulting me, or by causing me some harm such as a bodily injury, a loss of reputation, or property damage. In a wider sense, my enemy is anyone who dislikes me, or anyone whom I dislike or for whom I feel an aversion. The principles of moral theology which will be explained in this section refer mainly to an enemy in the primary sense; but they also apply, and with even greater force, to an enemy in the secondary meaning of the word.

We are not bound to love enemies *because* they are enemies but *in spite of the fact that* they are enemies. In other words, enemies should be loved for the same reason that other neighbors must be loved, namely, because of the common ties, natural and supernatural, that bind us together in God.

Although there is a special precept to love enemies, this does not normally oblige us to show them a special love; the precept simply insists that even enemies may not be excluded from the general duty of charity.

Obviously, the precept of loving one's neighbor does not refer to a sensible love. Since this kind of love is not under the free

direction of the will, it is not even of obligation with regard to God, parents, children, and so forth. The love prescribed is the supernatural love of internal and external benevolence. It is of particular importance to keep this in mind when we are speaking of the love of enemies, because in this matter more than in most others the feelings are apt to cause trouble.

Another observation of practical value: To love one's enemy is not the same as approving of his unlovable qualities. If an enemy sins, we may hate his sin and wish for his correction. If he has repulsive habits, we may, within the scope of well-ordered charity, take means to have him correct those habits.

The precept of loving our enemies imposes upon us the same duties of thought, word, and action that were explained in the notes dealing with the general precept. However, because of the special difficulties involved, moral treatises on the love of enemies usually lay stress on these three specific duties: (a) to put aside hatred and a desire for private and ill-ordered revenge; (b) to show the common signs of good will; (c) and to do what is required to bring about a reconciliation.

Hatred and Revenge

I have read many treatises on hatred; and my candid impression is that the more lengthy they are the more confusing they become. I will content myself, therefore, with saying that a good practical definition of hatred is to wish one's neighbor an evil that is not duly subordinated to some good. It is certainly hatred, therefore, to wish an enemy spiritual harm: for example, that he will remain in sin, that he will lose his soul, and so forth; for such harm cannot be properly subordinated to any good.

Theoretically, it is not hatred to wish someone a temporal evil for his own good: for example, to wish him sickness or financial misfortune as a means of reforming him. But theologians wisely caution against fostering such thoughts, as they can readily be a form of self-deception when they concern those we dislike.

Revenge is punishment for an offense committed. Ordinarily speaking, revenge belongs to one in authority, and it is wrong for private individuals to take or to plan to take revenge. However, theologians reasonably consider that this rule admits of exceptions in minor matters: for example, a boy might justly punish another boy for insulting his sister.

Insofar as punishment may be justly inflicted for offenses, it is permissible to wish that such punishment be visited upon an enemy. But dwelling on such thoughts is dangerous, because it can easily develop an unforgiving spirit, and even lead to unreasonable desires of punishment.

After suffering an offense, we usually feel "all hot inside," and our imaginations conjure up many evils that we should like to inflict or to have inflicted on our offenders. In themselves, these thoughts are spontaneous and involuntary, and are therefore sinless. They become sins of hatred and revenge only when they are deliberate and when they include the wishing of unjustifiable evil to our enemy. However, the protracted brooding over offenses or over the bad qualities of an enemy, even when no actual evil is desired, is a dangerous pastime. At the very least, it disturbs digestion—and of course, it makes it all the more difficult to fulfill our external duties to our enemies.

The Common Signs

A second duty that calls for particular consideration when enemies are concerned is that of showing "the common signs of good will." By these common signs are meant the little courtesies that are ordinarily shown to all men, or at least to all of a certain group: for example, to return a greeting, to answer a question, to buy and sell in a public store, to reply to letters, to tip the hat to ladies, to show some sign of respect to superiors, to help one who is in need, and so forth. The idea here—which seems so obvious that it is difficult to express in words—is that such courtesies are not normally reserved to one's intimate friends but are extended to our neighbors because they are fellow-citizens, fellow-students, fellow-workmen, and the like. In a word, these common signs are different from the kindnesses and attentions that are normally shown only to one's friends: for example, to invite them to dinner, to have them as guests over the week-end, to confide secrets, to carry on an intimate correspondence, to visit them when they are ill, and so forth. These latter are called *special signs of good will* precisely because they generally indicate some relationship which is especially intimate.

The principle to be kept in mind here is this: we are ordinarily obliged to show the common signs of good will even to our enemies; the special signs may generally be reserved for friends.

In stating the rule I designedly used the words "ordinarily" and

"generally" because exceptional circumstances may demand that even the special signs be shown to one's enemy or may, on the other hand, warrant at least the temporary withholding of the common signs. For example, to invite one to dinner is normally taken as a special sign of benevolence: yet if John gives a party for "all the members of his class," he is not at liberty to exclude a classmate who is his enemy. He must, in this case, invite even the enemy, unless one of the excusing causes to be mentioned later is present. And the same is to be said for Mary if she gives a dinner for "all the girls at the office"; and for a religious who is in the habit of visiting "all who are in the infirmary." In such cases the special favors (inviting to dinner, visiting the sick) become to some extent common because they are extended to a certain group. If one's enemy belongs to this group, the common courtesy must be extended to him too unless special reasons, to be indicated later, excuse one from this obligation.

On some occasions, therefore, we must extend special favors even to our enemies. This is an exception to the general rule. And the general rule that common signs must be shown the enemy also admits of exceptions. However, it is one thing to state that this rule admits of exceptions; it is quite another to formulate a reasonable policy that will govern the exceptional cases. I will give here some examples of cases in which the denial of these signs is considered reasonable; and after studying these examples we may be able to formulate a general principle that can be applied to all cases. The examples given here are culled from various manuals of moral theology.

Everyone has a right to protect himself against mistreatment by others. Hence, in the event that a fellow-religious is constantly indulging in a disagreeable form of teasing, ridicule, or rudeness, I may certainly defend myself by denying him ordinary courtesies until he mends his ways. For example, I might refuse to speak to him, or refuse to do a favor that I would ordinarily do for others, if such refusals were merely to show him that his conduct is painful and disagreeable and that I wish him to desist.

Superiors have the power within reasonable limits to punish their subjects. It is generally considered as within their punitive power to temporarily deny common courtesies to subjects who have given offense. Some authors think that in minor matters even equals may resort to this method of reasonably punishing another equal who has offended them. In other words, they consider that the hurt feelings that might be induced by temporary coldness and aloofness

would be a just punishment for the offender—and the type of punishment that would be within the rights of private individuals.

Another reason that justifies a temporary exterior coldness towards an offender is the well-founded hope that such treatment will bring him to a better frame of mind. This is different from and in a higher order than mere punishment even when justly inflicted.

There is the problem of embarrassment. For a short time after a quarrel people usually feel extremely embarrassed in each other's presence. Avoidance of this mutual embarrassment would be a sufficient reason for temporarily keeping away from an enemy, even though that might mean the omission of one of the common signs of good will. For example, suppose that in a certain community it is customary for the religious to take turns visiting the sick during recreation. In this case, visiting the sick is a common sign of good will in that community—that is, a kindness shown indiscriminately to all the members of the community who are ill. But suppose that two of the religious have recently quarreled, and one of them is now in the infirmary and it is the other's turn to visit him. It might be that consideration for the sick would excuse the second religious from making the visit. Of course, the ideal thing would be for both to forget it and for the visit to take place just as if there had been no quarrel; nevertheless, if the second religious honestly considered that the visit would be embarrassing and a source of annoyance to the sick person, he would be justified in omitting it.

Some people say that they avoid their enemy and do not speak to him or show him other signs of benevolence because they fear that this will lead to another quarrel, or that the enemy will put a sinister interpretation on their actions and use these as an occasion for offering further offense. Granted that the fear of these evils is a well-founded one, this is certainly a sufficient reason for omitting the customary expressions of good will. Of course, such fears are often groundless; but if one has really attempted to establish amicable relations with another and has met only with coldness or sharpness, there is certainly no obligation to continue the fruitless endeavor. In such a case the fault is all on one side.

Unfortunately, even in religion there are sour-minded individuals who refuse to get along with others, who cause great pain to fellow-religious who wish to be courteous, and who, especially in a small house, are veritable thorns in the side of the community. How they justify such conduct is somewhat of a mystery.

In the case just considered the obstacle to fraternal harmony was only one party. What of the case of two religious, members of the same community, who strongly dislike each other and either implicitly or explicitly agree to have nothing to do with each other? Are they justified by mutual agreement in failing to show to each other the common courtesies such as speaking to each other?

To answer this question, I must separate the points that are clear from what is unclear. The following points are clear: First, both religious are certainly obliged to abstain from what has previously been described as internal hatred. Secondly, each is obliged to be willing to extend to the other any spiritual or temporal help that might be of obligation according to the rules of well-ordered charity. Thirdly—and this is, it seems to me, all-important in community life—both are obliged to see that the community does not suffer because of their mutual estrangement policy. If they are members of a small community it is practically impossible for them to carry out their program without causing much embarrassment and inconvenience to the other members of the community. Finally, both are obliged to see that their mutual coldness gives no scandal to externs. People naturally and justifiably expect to see religious live together in harmony and, if they notice a lack of harmony, their esteem of the religious life is considerably lowered.

Suppose that all the evils just mentioned could be avoided, would the mutual estrangement policy still be sinful? The answer is not clear to me. However, even if such a situation is not sinful, it is at most "tolerable"—that is, it could be tolerated as a means of avoiding greater evils that might result from the mutual association of two immature characters. That the situation is not ideal, and that it is at variance with the spirit of Christ, seems quite clear. Moreover, the anomaly of the situation becomes even more glaring when one considers how often business men and women extend the most charming courtesy to those whom they dislike. This seems to be one case in which the children of this world are wiser than the children of light; the former can do for mere worldly gain what the latter will not do for the love of Christ.

What has been said about mutual estrangement among religious is equally applicable to similar situations among families or among other groups living in common. And it should be remembered that the smaller the group and the more closely the lives touch one

another, the more difficult it is to justify the mutual estrangement policy.

We are now in a position to sum up the doctrine concerning the duty of showing the common signs of benevolence. The ordinary rule is that these courtesies must be extended even to enemies because, being *common signs*, they simply express externally our recognition of a bond which unites the *group* and all the members of the group. In other words, they are extended to others as fellow-men, fellow-citizens, fellow-religious, and so forth. To omit such courtesies without good reason is usually a manifestation of ill will, of a lack of forgiveness, and even a sign of contempt; and because of these things, the omission of the courtesies readily wounds the feelings of the enemy and is a source of scandal to others. However, they may (and occasionally should) be omitted at least for a time, for some greater good (such as the correction of an offender and the safeguarding of public discipline or private rights), and also to avoid some greater evil (such as renewed quarreling).

Reconciliation

The duties thus far considered refer to an enemy even in the wide sense: that is, to one who has given no offense, but who is disliked. The duty of reconciliation supposes that there has been a quarrel; hence the term "enemy" is here used in its strictest sense, namely, as one who has given offense.

Each party to a quarrel is obliged to do his part to bring about a reconciliation. The offender (that is, the one who started the quarrel) must take the first step. As soon as he can reasonably do so, he must in some appropriate way express that he is sorry and that he is willing to make amends. A formal apology is not always necessary; in fact, it is frequently a source of embarrassment to both parties. It is often best to indicate in some indirect way that one is sorry. The offended party is obliged to accept the apology or its reasonable equivalent and to show that he has forgiven the offense and that he bears no ill will towards the offender.

Such are the basic duties of offender and offended. The following annotations may help to clarify them.

Some people say, "I forgive, but I cannot forget." Perhaps they mean that they have been so deeply wounded that the thoughts of the offense keep welling up in their mind and bring with them feelings of rancor. As I have already pointed out, such thoughts are

no indication of sin; and therefore they do not indicate a lack of forgiveness. However, sometimes this expression "I cannot forget" really means "I will not forget," and it indicates that there is still some deliberate ill will towards the offender.

Others say, "I don't wish ill to my offender, but I certainly can't wish him well." This, of course, is nonsense; for the well-wishing of true charity is deliberate supernatural well-wishing, the object of which is the true supernatural good of the neighbor. Such well-wishing is not impossible for anyone. And any one who is unwilling to cultivate such good will has not really forgiven his offender.

Forgiveness of an offense does not mean the waiving of the right to reparation for harm done. If an offense has harmed my reputation or caused me property loss, I am not unforgiving merely because I insist that the harm to reputation or property be repaired. Also, forgiveness is compatible with insistence on a just punishment for an offense; for even God inflicts punishments after having forgiven an offense. However, when human beings insist on punishment after expressing forgiveness, they must remember that they are not God and that their motives might be suspect. For instance, if a fellow-religious offends me and then sincerely expresses his sorrow, and I still insist on revealing the matter to the superior so that my offender may be punished, it is quite likely that my forgiveness is not whole-hearted.

The foregoing observations indicate, at least in a vague sort of way, what forgiveness is not. But what is it? Real forgiveness seems to reduce itself to this: a sincere willingness to restore the bond that existed before the quarrel, insofar as that is reasonably possible. But what if the bond was an intimate friendship? Moralists usually say that there is no strict obligation for the offended party to re-admit his offender to such intimacy. They say that since intimate friendship is something to which no one has a claim, the restoration of such friendship can hardly be urged as an obligation. The strict obligation, therefore, is usually satisfied when the offender is given those marks of charity that have previously been described as common.

The statement that forgiveness does not demand the re-establishment of an intimate friendship can be misleading. It seems to me that each case must be judged according to its own circumstances; and certainly there are occasions when the refusal to re-establish an

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intimate friendship after one quarrel (and perhaps a trifling one) is unreasonable, as well as un-Christlike. However, if even a trifling quarrel is sufficient to undermine the confidence of the offended party in his offending friend, perhaps it is just as well that the friendship cease.

When should the first step towards reconciliation be taken? Moralists wisely suggest that it is generally expecting too much of an offended person to ask him to be reconciled immediately after a quarrel. He is entitled to a "cooling off" period. Normally this need not be long; but the offender is justified in postponing his expression of sorrow until what seems to be an opportune time.

In many quarrels it is difficult to determine who was the first offender; both exploded more or less simultaneously. Theologians solve this one by saying that the one who committed the more serious offense has the duty of taking the first step towards reconciliation. However, it must be admitted that this rule is also hard to apply because, at least in the eyes of the participants of the quarrel, the other party seems generally the more guilty.

As a matter of fact, daily experience shows us that no set of merely mechanical rules concerning the duties of offender and offended is perfectly satisfactory. The only really satisfactory solution to the difficulties that follow upon quarrels is that each party should be willing to take the initiative in reconciliation. After all, most of the difficulty for both parties is embarrassment. Frequently both want to make up, yet each is afraid to take the first step; and unfortunately this mutual embarrassment can lead to long and painful estrangements that could have been settled in a moment by a Christlike attitude and a sense of humor.

And I believe we can conclude this article on the same note. In the body of the article, I have outlined the *duties* of loving the neighbor. It is well for everyone to know these and fulfill them. But it is also well to note that these state a *minimum*. The Christian ideal, which is certainly the religious ideal, is to strive each day for perfect fulfilment of Our Lord's words: "Love one another as I have loved you."

The Doctrine of St. John of the Cross

J. E. Breunig, S.J.

A SHORT TIME after St. Teresa met the two men who were to found the Order of Discalced Carmelites, she descriptively announced to the nuns during recreation: "I have found a monk and a half." The half-monk was John of the Cross, just five-feet-two in his sandals. On another occasion she wrote of him in a letter: "*El chico* is small in stature but he is great in God's eyes." The little Carmelite lived in Spain during the last half of the sixteenth century. In spite of his physical limitations he made a success of his life. He was canonized by Benedict XIII in 1726 and two centuries later in 1926 Pius XI declared him a Doctor of the Universal Church.

By conferring her doctorate on St. John, all of whose works are on mystical theology, the Church not only shows her esteem for mystical studies and puts her stamp of approval on the saint's works, but also points to the cultivation of the supernatural as a remedy against excessive naturalism. The recent doctor's cap makes John a saint of our own day, while the title, Doctor of the Universal Church, seems to indicate that his doctrine is not just for his Carmelite brethren (and sisters) but for the world.

To appreciate the elevation of mystical theology we might compare it with philosophy and dogmatic theology. With reason alone man can arrive at natural wisdom. With reason and faith he can advance worlds beyond to theological wisdom. With faith and the divine operations of God within the soul, man can attain mystical wisdom, a knowledge different in kind and immeasurably higher in degree. As Aristotle is surpassed by Aquinas, St. Thomas Aquinas in his writings is, in a way, eclipsed by St. John of the Cross.

We might pause here to recall that the mystical life is a supernatural state above the ordinary life of faith and below the beatific vision. Since mystery is inseparable from the supernatural, the wonder is not that the mystical life is fraught with mystery. The wonder is rather that the genius of John of the Cross is able to penetrate into the deep things of God and trace for us the divine action in the generous soul almost from the time of the infusion of sanctifying

grace until it reaches the highest state possible to man, the transforming union, a "half-step" from the beatific union.

Two qualifications prepared John for his delicate analysis and description of the divine operations. He was a teacher and he was a mystic. As a teacher he possessed that mark of genius that Aristotle calls the "gift of metaphor." In other words, he knew how to explain. There is hardly a page in his writings that is not illumined by an apt illustration that brings out the heart of the matter. As a mystic he practiced and experienced what he taught. Enduring trials and humiliations, John lived an intense life of prayer, self-denial, and hard work. In return, God raised him to higher states of prayer, where after more interior suffering he attained the highest union. He climbed every inch of the bare rock of Mt. Carmel before he wrote. He experienced the dark night of the soul and the living flame of love before he described them.

It is one thing to have a taste for great literature, quite another to understand what makes it great, and still a third to write great literature. According to St. Teresa, there is a similar threefold gift in mysticism. To be raised to a higher form of prayer is one gift. To understand the delicate divine movements is another, while a third and greater gift is the ability to describe these states of soul. Like Teresa, St. John of the Cross possessed all three gifts in a high degree. Besides, he was able to express his thoughts in language that does not blush when placed among the masterpieces of Spain's Golden Age.

John of the Cross traces the course of the divine operations within the soul, describing the growth of the marvelous friendship between the soul and God. He does this in four books which together equal less than a thousand pages. Briefly, the books treat of the summits of love and of the path that leads there. Two books, *The Ascent of Mount Carmel* and *The Dark Night of the Soul*, point out the path. The other two, *The Spiritual Canticle* and *The Living Flame of Love*, describe the summit. In reality, all four books develop a single theme. The books that tell of the *via ad*, such as *The Ascent*, briefly but explicitly describe the summit, the *terminus*. On the other hand, *The Living Flame*, while speaking primarily of the *terminus*, repeats the lessons of the *via ad*.

John has a single theme: complete union with God is the fruit of absolute renunciation of self. "He that loses his life shall save it." In his own words: "It is impossible, if the soul does as much as in it

lies, that God should fail to perform His own part by communicating Himself to the soul. It is more impossible than that the sun should fail to shine in a serene and unclouded sky; for as the sun when it rises in the morning will enter your house if you open the shutter, even so will God, Who sleeps not in keeping Israel, still less slumbers, enter the soul that is empty and fill it with Divine blessings. God, like the sun, is above our souls and ready to communicate Himself to them." (E. A. Peers, *The Works of St. John of the Cross*, III, 185.)

Generally, the highest point in a region will give the best view of the surroundings. Similarly, perhaps, we can obtain the best view of the doctrine of St. John if we see the summit of Mount Carmel before we look at the rocky road that leads there. In other words, we will first look where John is leading before we see how he leads.

The final goal which the Mystical Doctor of the Church proposes is nothing less than a transforming union of the soul with God. As he himself says: "if the soul attain to the last degree, the love of God will succeed in wounding the soul even in its remotest and deepest centre—that is, in transforming and enlightening it as regards all its being and power and virtue, such as it is capable of receiving, until it be brought into such a state that it appears to be God." (*Works*, III, 124.)

In a passage where we seem to catch the heart-beat of God John describes the same union more at length: "As each living creature lives by its operation, the soul, having its operations in God, through the union it has with God, lives the life of God, and thus its death has been changed into life. For the understanding, which before this union understood in a natural way with the strength and vigour of its natural light, by means of the bodily senses, is now moved and informed by another and a higher principle, that of the supernatural light of God, and, the senses having been set aside, it has thus been changed into the Divine, for through union its understanding and that of God are now both one. And the will which before loved with its natural affection, has now been changed into the life of Divine love; for it loves after a lofty manner with Divine affection and is moved by the power and strength of the Holy Spirit in whom it now lives the life of love, since, through this union, its will and His will are now only one." (*Works*, III, 157-8.)

In this high state the soul becomes aware of its sharing in the divine nature, the sharing that it first received at the infusion of sanctifying grace. "The flame of love is the Spirit of its Spouse—

that is, the Holy Spirit. And this flame the soul *feels* within it, not only as a fire that has consumed and transformed it in sweet love, but also as a fire which burns within it and sends out flame, and that flame, each time that it breaks into flame, bathes the soul in glory and refreshes it with the temper of Divine life." (*Works*, III, 119.) It seems that mystics, in some way, experience and verify the truths we learn in dogma and hold by faith.

In the transforming union the soul sees in God all the divine attributes. "When He is united to the soul and He is then pleased to reveal knowledge to it, it is able to see in Him all these virtues and grandeurs distinctly—namely, omnipotence, wisdom and goodness, mercy and so forth . . . each of these attributes is a lamp which gives light to the soul and gives it also the heat of love." (*Ibid.*, 163.) Further, "The soul is able to see how all creatures above and below, have their life and strength and duration in Him . . . And this is the great delight of this awakening: to know creatures through God and not God through creatures." (*Ibid.*, 209.) St. John sums up this state: "The understanding of the soul is now the understanding of God; and its will is the will of God; and its memory is the memory of God; and its delight is the delight of God; and the Substance of the soul, although it is not the Substance of God is nevertheless united and absorbed in Him and is thus God by participation in God, which comes to pass in this perfect state of the spiritual life, although not so perfectly as in the next life." (*Ibid.*, 159.)

The union in this sublime state is twofold; moral and psychological. The moral union is the almost perfect conformity of the human will to the divine. The psychological union means that the powers of the soul, the mind and will, act in a specifically different, superhuman manner. According to St. John they act divinely.

In spite of the closeness of the union the Carmelite Doctor is always careful to note that the human and divine are distinct. He tries to show this in the following comparison: "He that is joined to the Lord is made one spirit with Him; even as when the light of the star or of the candle is joined and united with that of the sun, so that that which shines is not the star or the candle but the sun, which has absorbed the other lights in itself" (*Works*, II, 308).

We would expect the road to such a lofty height to be steep and rocky. And it is. We saw that in the very highest union there were still two separate principles, God and the soul. The same is true for the journey to the heights. As on the summit so in the ascent God's

action predominates, but the soul must co-operate at every step. Pre-supposing this, we can say that John of the Cross proposes two means to grow in God: absolute mortification and the contemplation of the dark night of the soul.

Doctor of Nothing

The Carmelite Doctor insists on absolute mortification, a total war on self. "The soul must be stripped of all things created, and of its own actions and abilities—namely, of its understanding, liking and feeling—so that, when all that is unlike God and unconformed to Him is cast out, the soul may receive the likeness of God; and nothing will then remain in it that is not the will of God and it will be transformed in God" (*Works*, I, 80).

The classic expression of John's extreme stand is contained in the following maxims from *The Ascent of Mount Carmel* in a passage which has come to be called "The Canticle of the Absolute."

Strive always to choose, not that which is easiest, but that which is most difficult;

Not that which gives most pleasure, but rather that which gives least;

Not that which is restful, but that which is wearisome;

In order to arrive at having pleasure in everything,

Desire to have pleasure in nothing.

In order to arrive at possessing everything,

Desire to possess nothing.

In order to arrive at knowing everything,

Desire to know nothing.

There are three pages of instructions similar to these (*Works*, I, 60-63). Is it surprising that many of his fellow Spaniards called him *Doctor de la Nada*, Doctor of Nothing?

Doctor of the Dark Night

John of the Cross is also called the Doctor of the Dark Night. Unfortunately, this title gives the impression that his doctrine is negative. Darkness and night are not attractive words. On the other hand, the title is appropriate if we take it as representing his most distinctive contribution to mystical theology.

There have been other doctors of nothing. In fact, weighty tomes on mortification are stacked high. On the other side, volumes which relate the glories of the transforming union fill the cases.

However, the shelf devoted to the bitter and painful side of the mystical life is practically empty.

John ventured into this uncharted sea, this no man's land. (Perhaps, "No God's Land" might be a better description of this period.) In this particular work are revealed in a special manner the saint's rare talents: "the precision of his psychological analysis, the revealing nature of his comparisons, the penetration wherewith he can recognize the work of divine grace developing beneath the mantle of the most varied experiences" (Father Gabriel of Saint Mary Magdalen, *St. John of the Cross*, 44).

St. John's best treatment of the dark night is found in his book of the same name. The dark night of the soul is a state of infused contemplation. John calls it a dark night because, paradoxically, the transcendence of the infused light blinds the understanding. The soul is like an owl in sunlight. Further, this state is painful because the understanding is insufficiently disposed to receive such abundant illumination.

Such is the general idea. John distinguishes two periods: the night of the senses followed by a period of consolation, an oasis, and the night of the spirit. According to the Mystical Doctor, the night of the senses is commonly reached by most souls who give themselves generously to a life of prayer. The night of the spirit, however, which precedes the transforming union, is reached by few.

The night of the senses is primarily a period of aridity induced, not by any carelessness, but by the direct action of God. When the soul gives itself generously to prayer, it frequently experiences sensible consolation. Even after this consolation ceases, the soul continues to meditate with a certain success. Then gradually the soul no longer finds any satisfaction in meditation but, on the contrary, finds it strangely impossible to meditate. The soul is puzzled, anxious. Through no fault of its own, it seems abandoned by God. The soul might well consider itself in No God's Land. St. John's genius recognized this state and gave all future spiritual directors and theologians three signs by which they could recognize the same.

The first sign is a certain distaste for God and for creatures as well. The soul finds it difficult to busy itself about God, but at the same time it has no taste for creature comforts. This sign distinguishes "divine aridity" from aridity caused by unfaithfulness, for the soul does not desire to seek its consolation in ordinary pleasures. This is a clear sign, for God does not permit the soul he is leading to

higher prayer to be drawn aside by anything less than Himself.

The second sign, the anxiety about serving God, distinguishes this state from lukewarmness; for, by the very definition, the lukewarm are not particularly concerned about a fervent service of God.

Inability to meditate, the third sign, tends to increase; and it can be distinguished by that fact from any inability that might be caused by ill health and the like. St. John accounts for this strange inability to meditate. In this state of "divine aridity" God no longer communicates Himself through the channels of sense or in consecutive reflections but in pure spirit; and pure spirit by its very nature has nothing to do with the comparatively gross actions of the imagination and reason. John thus shows us that God is very much present in what was considered a land without God.

In his book, *The Spiritual Life* (674), Tanquerey gives and comments on St. John's advice for a soul in the dark night. "For if a man while sitting for his portrait cannot be still, but moves about, the painter will never depict his face, and even the work already done will be spoiled. In the same way when the soul interiorly rests, every action and passion, or anxious consideration at that time will distract and disturb it; and so when God wants to imprint His likeness upon their souls, and suspends the activity of their faculties, they have but to abide in peace, and through this peace the spirit of love will flare up and burn more brightly within them. This state of repose is by no means one of inaction; it is rather a different kind of occupation, which excludes sloth and languor. They must therefore expel distractions, and if in order to do so they must return to considerations, let them not hesitate, provided they can accomplish this without violent efforts."

According to John of the Cross the night of the senses generally lasts a long time. It varies with each soul. St. Teresa is said to have been in the dark night of the soul eighteen years; St. Francis of Assisi, two years. This number seems to include both the night of the senses and of the spirit.

The night of the spirit is a purgatory on earth. Again, there seems to be no God for the afflicted soul. Much of the pain results from the very light of contemplation. The soul becomes aware of how absolutely transcendent God is. "Seized by a profound realization of its extreme spiritual poverty, the soul is aware of an impression of insurmountable sadness, or even of a temptation to despair. How could God love a creature so vile, so abject! The

soul suffers indescribable torture: there are moments when its laments become real cries of anguish." (Gabriel, *op. cit.* 58.)

God's action at this time is compared to fire. "The purgative and loving knowledge or Divine light acts upon the soul in the same way as fire acts upon a log of wood in order to transform it into itself; for material fire, first of all begins to dry it, by driving out the moisture and causing it to shed the water it contains. Then it begins to make it black, dark and unsightly, and, as it dries it little by little, it brings out and drives away all the dark and unsightly accidents which are contrary to the nature of fire. Finally, it begins to kindle it externally and give it heat and at last transforms it into itself and makes it as beautiful as fire." (Works, I, 429.)

"Ought not Christ to have suffered?" St. John explains that this intense suffering results entirely from love. God purifies the soul in order to raise it to the closest union with Himself. A glorious Easter morning follows the dark night of Good Friday. We see St. John is a Doctor of Nothing and a Doctor of the Dark Night only because he is fundamentally the Doctor of Divine Love.

Again, we are on the lofty summit of Carmel, for the state of the transforming union follows on the dark night. As we look back, we see that the road has been rugged. In fact, the sheer cliff of Carmel is humanly unassailable. However, we saw that when the soul strips itself of self, when the soul drags itself up by means of ordinary prayer and self-denial, the Divine Guide takes its hand and with infused prayer leads the soul through the arid land of the night of the senses, then through the purifying fires of the night of the spirit until together the peaks of perfection and love are reached.

We conclude with a passage of sunshine from the little Doctor of the Universal Church. "The Father of Lights, whose arm is not shortened but stretched out widely, without respect of persons, wherever it finds room, like the ray of the sun . . . is greatly pleased to share His delights with the children of men on earth. No, it is not to be held a thing incredible that in a soul already cleansed, tried in the furnace of tribulations, of labors, and of divers temptations, and found faithful in love, there will be fulfilled here below those words whereby the Son of God promised that if any man love Him the Most Holy Trinity would come and abide in him; that is to say, divinely enlightening his understanding in the wisdom of the Son, delighting his will in the Holy Spirit whilst the Father absorbs him mightily in the abyss of His sweetness." (Gabriel, *op. cit.* 19.)

Questions and Answers

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May a superioress use the interest of dowries and legacies belonging to the Sisters for community purposes or for educational projects?

After the first profession, the dowry is to be invested in a manner that is safe, lawful, and productive according to canon 549. The revenue coming from the invested dowry can be devoted to the support of the community or to the education of the Sisters. The Code does not limit the use of the revenue. Strictly speaking, the dowry *can* be invested even before the profession of a Sister, *but only with her consent*. In this case the institute could also use the revenue for the good of the community. This subject is treated thoroughly by Schaefer, *De Religiosis*, no. 229. Father Ellis has also treated the Canons on the dowry in Vol. III, pp. 224 ff. of this REVIEW.

Legacies usually either constitute a Sister's property or are added to it. The disposition of the revenue of legacies therefore, will be regulated by canon 569, §§ 1 and 2. The beneficiary of the revenue is freely indicated by the religious who makes the cession of her property, the appointment of an administrator, and the assignment of the revenue. If the Sister before her first profession makes the institute the beneficiary of the revenue, then, of course, superiors may use it for the good of the institute. Educational projects would undoubtedly be included.

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Is the following case in conformity with common life? Sister J. is given permission to travel for recreational purposes because her relatives are supplying her the necessary funds.

If in a given community lawful custom permits travel as a form of relaxation, permission for such trips should not be contingent upon the economic status of the relatives of the religious who asks for such a permission. Common life calls for equality in these matters. While such a partial way of acting may contribute to the balancing of the budget, it also makes a mockery of common life.

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The Code in canon 504 prescribes the age of forty for superiors gen-

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eral and the age of thirty for other major superiors. Is there an age at which superiors must retire from office?

The Code makes no provision for a retirement age for superiors. The ills attendant upon age come to some sooner, to others later. Infirmitiy due to age will doubtless prompt the true religious to resign from any office which he considers beyond his physical or mental capacity.

—45—

Would you kindly enlighten us on the following points concerning the recitation of the rosary?

1. To gain the indulgences attached to the recitation of the rosary, is it necessary to recite the Creed, the Our Father, and the three Hail Marys before beginning the five decades?

2. Must the mystery be mentioned before the recitation of each decade?

3. If the rosary is recited twice (i.e. 10 decades) on a given day, what mysteries are to be meditated upon?

4. Where can I find some information on the recitation of the rosary?

1. The rosary in its strictest sense consists of the Our Father and ten Hail Marys recited fifteen times, or five times if one is reciting only a third part of the rosary. The Glory be to the Father etc., were added some time after the rosary had been in usage among the faithful. Hence, the recitation of the Creed, the Our Father, and the three Hail Marys are not necessary to gain the indulgences attached to the recitation of the rosary.

2. There is no necessity to mention the mystery before each decade.

3. If, for example, on a Sunday after Pentecost, two-thirds of the entire rosary (or ten decades) were recited, the sequence of the mysteries should be followed so that the glorious mysteries should be recited last. The other five decades, whether commemorating the joyful or the sorrowful mysteries, should precede the glorious mysteries.

4. Among other sources of information on the rosary, we recommend an article by Father Ellis, "Our Lady's Rosary," REVIEW FOR RELIGIOUS, V, 324. A Rosary Project, published by the Queen's Work, likewise gives much valuable information concerning the recitation of the rosary.

Communications

Reverend Fathers:

In the September REVIEW FOR RELIGIOUS, there is a communication from "Old-fashioned" that should give us all thought for meditation. The only statement in the communication with which I take issue is the one that states that "worldliness is 'creeping' into the religious life." It is not merely "creeping" in; it is already there, and there with a bang.

Are we going to treat it as we do the weather? Everyone talking about it; no one doing anything about it. Are there no courageous leaders in any of our communities? A good strong religious government could work wonders; one that is not afraid to act according to its convictions. What will it profit to have a large progressive community, to have leaders in every field of activity, if the members are not attaining the purpose for which they entered religion—the glory of God, the salvation of their own souls.

Would it not be far better, regardless of the need for Sisters in our schools and hospitals, if we had still fewer but better religious? What will it avail to have a million worldly nuns, if by their very worldliness they are defeating the purpose for which the religious life was established?

If we can do nothing else, let us pray to the Holy Spirit, that He may raise up some modern Teresas of Avila, who will have the courage to say to those who oppose them, as our Divine Lord said long ago to some of His followers, those who found His saying hard, "Will you also go away?" And we know that some did go away and walked no more with Him. Would it not be better to have the faithful few really walking with Christ, and working and fighting for Him, than to have a million or more walking on the broad road that leads to destruction?—A PROVINCIAL.

Reverend Fathers:

From my own sad experience, I know something about worldliness. It is a spirit opposed to the spirit of Christ. A religious may become infected in various ways: by too great absorption in external occupations; by wasting time with seculars; by unnecessary correspondence; by uncalled for exemptions from Holy Rule; by morbid interest in secular reading and programs; by inordinate attachments

to persons, places, and things.

A worldly religious who loves and uses the world inordinately will find pretexts for shortening or missing her prayers and spiritual exercises, and that without regret. She will find satisfaction in the company of世俗s, seeking their applause and delighting in their flatteries. She may even sacrifice principles or points of Holy Rule in order to curry the favor of the rich and influential for purposes of ambition or worldly pleasures. She will find little or no time for spiritual reading, but claims she must read secular matter in order to keep abreast of the times.

After listening to a conversation of a certain religious, an elderly gentleman remarked, "I didn't think that Sisters were so well-informed on such matters."

A worldly religious does not enjoy the peace and contentment of convent life. The warnings of well-meaning companion Sisters are ignored, and the corrections of kind and vigilant superiors are resented. She becomes disgusted and dissatisfied, and blames others for her unhappiness.

Can worldliness be cured? In my case, I was removed from the place to which I was so much attached. At the new mission, a religious priest came to help out for some time. In confession he set me right in prayer. After a short but intensive prayer-life, I fell in love with God again; and then worldly attractions gave way to the soul-satisfying joys of the spirit.—TEACHING SISTER.

Book Reviews

EXILE ENDS IN GLORY: The Life of a Trappistine. By Thomas Merton.
Pp. xii + 311. The Bruce Publishing Company, Milwaukee, 1948.
\$3.75.

During her lifetime complete obscurity cloaked the activities of Mother Berchmans; and, but for her biographer, she would still be unknown save to the few Trappistine nuns who visit her grave in Hakodate, Japan. Put in a convent orphanage at three and a half years of age, she lived entirely apart from the world save for a year or two as a young woman after her graduation from the orphanage school. Even within the convent her life was one without incident.

Her entrance into the Trappistine convent at Laval and her subsequent journey to help the struggling foundation in Japan are the sole "events" in her short life. She died in 1915 at 38 years of age.

But lack of outward incident does not leave her life story devoid of interest. From the record of her interior life drawn from her letters and personal papers and from the testimony of her confessor and religious acquaintances, it is clear that hers was a life of exalted sanctity—of sanctity, however, with nothing singular about it externally. No extraordinary phenomena nor dramatic suffering singled her out from her sisters in the convent. Her cross was her voluntary exile from her native France and the beloved convent at Laval. "She was to suffer," writes her biographer, "the ordinary, obscure, purifying trials of work and desolation and sickness which are the common lot of all religious, more or less; but she was to suffer them with an extraordinary degree of trust and love and abandonment."

Thomas Merton, recognized poet and student of English literature, brings to the writing of this biography no mean background nor meager talents. Himself a Trappist monk since 1941, he is prepared to deal understandingly and sympathetically with his subject.

—T. L. MCNAIR, S.J.

SOULS AT STAKE. By Francis J. Ripley and F. S. Mitchell. Pp. xi + 198. Joseph F. Wagner, Inc., New York, 1948.

Though written by a priest and a layman whose paramount interest is the Legion of Mary, this book is not limited in its scope to that laudable form of the lay apostolate. It is a book about Catholic Action in general, and the authors explicitly state their belief that the success of Catholic Action depends on a multiplicity of lay organizations, even though the purposes of some of these may overlap. Hence, no space is devoted specifically to an exposition of the Legion of Mary or of any other individual lay society.

The first chapter is a vivid portrayal of a part of the meditation on the Two Standards. The devil is surrounded by his representatives from various modern countries, and he tells each one what must be done in his country to further the satanic aims. The authors then give a brief account of the political, social, educational, cultural, and religious collapse of the present age. Part of the blame for these lamentable modern conditions must be placed on the apathy of lay Catholics.

The basic principles for any lay organization of Catholic Action

are presented and then expanded in subsequent parts of the book. The authors insist on the need of personal contact to win converts. They issue diverse cautions. One of these has to do with over-insistence on knowledge and other purely natural endowments in the lay apostle. Another decries the modern tendency to overemphasize the social apostolate. Yet another calls attention to the failure of our Catholic schools to produce zealous graduates. These criticisms are presented objectively and charitably so that they elicit self-examination, not resentment. The authors believe in the direct religious approach to non-Catholics, the same method that was used by the apostles themselves; and it is difficult to see how their arguments for such a direct approach can be refuted.

In such a book one would expect many exaggerations. Yet the book in general is well-balanced. It is most regrettable, however, that the writers make the following assertion: "The universities founded by the Religious of the Catholic Church and supposed to be the centers of culture, are *soaked through and through* with the false principles of the new materialism" The authors would be hard put to substantiate that statement. Aside from this and a few other exaggerations of lesser importance, the book stays on an even keel. Priests, Brothers, Sisters, and laymen will profit from it.

—C. R. McAULIFFE, S.J.

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RELIGIOUS LIFE IN CHRIST, by Father Theodosius Foley, O.F.M.Cap., former provincial of his order and present superior of the Mt. Alverno Retreat House in Appleton, Wisconsin, contains thirteen conferences for religious. These deal with some of the fundamentals of religious life, such as humility, worldliness, suffering, tepidity, spiritual childhood, simplicity, and the obligation of striving for perfection. A chapter on self-deceit reveals the author's penetrating insight into the various ways that religious can fool themselves. The book is practical rather than inspirational. It makes frequent appeals to Our Lord's own words and example. Its style is simple, clear, concise. Few words are wasted. It is a book that can be used profitably by religious both for spiritual reading and for points for meditation. (Milwaukee: The Bruce Publishing Company, 1948. Pp. vii + 163. \$2.50.)

Margaret, princess of Hungary, *THE KING'S HOSTAGE*, is offered to God before her birth. She remains true to her dedication, though her parents, the king and queen, try to change her mind. The sweet enchantment of God's calling St. Margaret to His service is told for children by E. Virginia Newell in simple storybook fashion with the winning interest of a fairy tale. The illustrations are by Pauline Eppink. (St. Meinrad, Indiana: The Grail, 1948. Pp. 68. \$1.50.)

ABOUT JESUS, a child's life of Our Lord by C. J. Woolen, relates the story of Christ's life and gives explanations of Catholic doctrine and moral lessons as well. Though the style is simple enough for a child to understand, the book appears repellent to read —only six black and white illustrations help brighten up the solid print. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. 221. \$2.25.)

O'Brien Atkinson, in *WHAT DO YOU TELL THEM?* develops a sixty-four word answer to the question: Why are you a Catholic? He also treats such timely and isolated subjects as the existence of God, mixed marriages, religious tolerance, good will, the school question. The talks, used in actual street preaching, show how non-Catholics can be answered respectfully, briefly, and somewhat satisfactorily. (New York: Joseph F. Wagner, Inc., 1948. Pp. 168.)

THE WAY TO GOD, by Father Winfrid Herbst, S.D.S., is intended to serve for practical meditations during retreat, for daily meditations, or for spiritual reading. In a general way the first half of the book follows the "first week" of the *Spiritual Exercises* of St. Ignatius; the remainder treats of various subjects, for example, The Holy Eucharist, the Passion, Our Lady. The style is designedly simple, even colloquial. There is often a lack of orderly development of the individual chapters, but each contains good material for reflection and meditation. The author makes liberal use of stories to drive home his point. (St. Nazianz, Wisconsin: Salvatorian Seminary, Publishing Department, 1947. Pp. iv + 299. \$2.75.)

ART AND FAITH contains an exchange of letters between Jacques Maritain and Jean Cocteau. The letters deal with the nature and meaning of poetry and with the sociological and political significance of art itself. The book contains brilliant thoughts on poetry, friendship, and philosophy, and shrewd estimates of contemporary French artists and writers to interest the student of modern French litera-

ture. (New York: The Philosophical Library, 1948. Pp. 138. \$2.75.)

A revised and corrected edition of the well-known book, *IN CHRIST JESUS*, by Raoul Plus, S.J., is now available. The book explains the doctrine of our incorporation in Christ and its practical bearing on everyday life. (Westminster, Maryland: The Newman Bookshop, 1948. Pp. xiii + 207. \$2.50.)

Father William L. Doty in *CATECHETICAL STORIES FOR CHILDREN* follows the characteristic division of the Catechism into creed, code, and cult. Through the medium of the story, of dialogue, and of daily down-to-earth incidents he breathes life into the dry skeleton of the Catechism. Certainly here is a book that will appeal to the mind and heart of a child. Religion like a soul is put into the body of a child's day, naturally, as if it belonged there. Guides of the young—teachers, parents, preachers—will find this sprightly book the magic key to the wonder-world of a child. (New York: Joseph F. Wagner, Inc., 1948. Pp. xii + 176.)

To the average Catholic, David is the boy who slew the giant Goliath with his sling. Of David, shepherd and ruler, poet and musician, warrior and statesman, sinner and man of God, he knows very little. Mary Fabyan Windeatt in *DAVID AND HIS SONGS* highlights for us the fascinating story of this second king of the Jews and ancestor of Christ. Cleverly she shows how the Psalms were born of incidents that arose in David's colorful life. They were the spontaneous cry of his soul touched by life's sweetest joys and sharpest tragedies. In these lyrical songs, evoked by God's hand from the noblest chords of David's soul, we find reflected the different moods that play upon the human soul. That is why the Psalms are such favorites in the Church's liturgy. For the uninitiated, youngsters particularly, the book will prove an open sesame to a rich new wonderland of personal, prayerful song. (St. Meinrad, Indiana: The Grail, 1948. Pp. 153. \$2.00.)

A hundred years ago a small group, pledged to the Third Order of St. Francis, accompanied their pastor from Germany to Milwaukee for the purpose of helping Bishop Martin J. Henni in his new diocese of Wisconsin. They located on land south of Milwaukee where the St. Francis seminary now stands. From this humble

beginning the Sisters of St. Francis of Assisi of Milwaukee developed. *A NEW ASSISI*, by Sister M. Eunice Hanousek, is the story of a century's labors by these Sisters, and of their expansion into an important order of religious. Highly commendable is the fact that the author has incorporated the citation of her sources in her work, thus making it more valuable than the run of the mill jubilee publications. If the good example set is followed by other sisterhoods when they write similar histories, another step toward compiling an adequate Catholic history of the United States will have been accomplished. (Milwaukee: The Bruce Publishing Company, 1948. Pp. xiv + 231. \$5.00.)

WITH DYED GARMENTS, by a Sister of the Precious Blood, sketches the life of Mother Catherine Aurelie (Caouette). The book is a translation from the French *A Canadian Mystic*. The first part gives the story of the life of the Mother Foundress; the second part, an account of her virtues and of her reputation for sanctity. (Brooklyn: The Sisters Adorers of the Most Precious Blood, 1945. Pp. xii + 190. \$2.50.)

LIGHT OVER FATIMA, by Charles C. O'Connell, is a fictionalized account of the apparitions of Our Lady to the three children in 1917. A simple narrative of the events is itself so absorbing, that one wonders why any fiction should be added. However, the book may help to introduce the message of Fatima to those people who never read anything more serious than a novel. (Cork: The Mercier Press, 1947; and Westminster, Maryland: The Newman Press, 1948. Pp. 163. \$2.50.)

BROTHER TO BROTHER, by Henry Brenner, O.S.B., is an exhortation to fraternal charity. The book is directed especially to the laity and contains practical applications to everyday life. (St. Meinrad, Indiana: The Grail, 1947. Pp. 92. \$1.25.)

THE COMMON PRIESTHOOD OF THE MEMBERS OF THE MYSTICAL BODY, by James Edward Rea, explains the Catholic doctrine of the common priesthood of the faithful. The book is divided into two parts: the first describes heretical concepts of the doctrine; the second traces the development of the true doctrine. As the author explains, he does not intend to throw new light on the subject but hopes "to

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prepare the way for a more fruitful contemplation of the nature and significance of the priestly dignity of all the members of the one Priest." The book was originally published as a doctoral dissertation by the Catholic University of America. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. viii + 259. \$3.50.)

The biography of ANNE DU ROUSIER, translated from the French by L. Keppel, gives a brief but full view of the work accomplished and the successes achieved by one of the early members of the Religious of the Sacred Heart. The author tells the story of her childhood, of her vocation, and her complete self-dedication to the Sacred Heart. In her trials and experiences she stands out as a woman of strong character and high perfection. (Westminster, Maryland: The Newman Bookshop, 1947. Pp. 111. \$2.25.)

THE PERSON OF JESUS, by Father James, O.F.M.Cap., has recently issued from its sixth impression. It can be profitably used by religious both for spiritual reading and for points in meditation. The fact that a few statements about the Mass (pp. 94-102) may mislead some readers should not detract from the general excellence of the book. (Westminster, Maryland: Newman Bookshop, 1948. Pp. v + 126.)

As Father Victor Many, S.S., states in the foreword, his book MARVELS OF GRACE contains nothing new about the nature of sanctifying grace, its principal effects, and the beatific vision to which it admits. Nevertheless, it is refreshing to read this book with its simple explanations and copious illustrations. Both priests and religious can benefit from it. (Milwaukee: The Bruce Publishing Company, 1948. Pp. xix + 88. \$1.75.)

SOCIAL IDEAS IN THE WISDOM LITERATURE OF THE OLD TESTAMENT, by John W. Gaspar, M.S.C., is a welcome addition to the growing literature centered on the social thought of the Old Testament. It complements the work of Giordano on the social message of Jesus, of the Apostles, of the early Christian Fathers. The author examines the doctrine of the Wisdom books on marriage, the family, education, and the social function of the community. (Washington: Catholic University of America Press, 1947. Pp. xiv + 207.)

A Reprint Series--Maybe!

Since we began publishing the REVIEW, we have often had requests for reprints of certain articles. Most of the time we have been unable to fulfill such requests. For several years it was so difficult to obtain paper that we simply had to put aside any notion of making special reprints.

At present we are contemplating a reprint plan, but not for single articles. Our plan is to group together related articles and to publish them in booklets of about 40 or 50 pages—in other words, each booklet would be a little smaller than a single number of the REVIEW. For example, here are the first three numbers of the projected series, with a reference to the issue in which each article appeared:

NUMBER 1: *Father Ellard:*

- "On Difficulties in Meditation—I"—Vol. VI, p. 5.
- "On Difficulties in Meditation—II"—Vol. VI, p. 98.
- "Affective Prayer"—Vol. VII, p. 113.
- "Contemplation, the Terminus of Mental Prayer"—Vol. VII, p. 225.

NUMBER 2: *Father Ellis:*

- "Profession of a Novice in Danger of Death"—Vol. I, p. 117.
- "Supplying Days of Absence from Novitiate"—Vol. I, p. 322.
- "Studies During the Novitiate"—Vol. II, p. 255.
- "Second Year of Novitiate"—Vol. IV, p. 73.

(NOTE: In this volume we might also include some of the more important questions and answers that have dealt with the novitiate.)

NUMBER 3: *Father Kelly:*

- "The Particular Friendship"—Vol. V, p. 93.
- "Remedies for the Particular Friendship"—Vol. V, p. 179.
- "Emotional Maturity"—Vol. VII, p. 3.
- "More About Maturity"—Vol. VII, p. 63.

The foregoing are samples. We have many other combinations in mind (for example, the articles on gifts to religious), but we do not wish to cause confusion by printing too much in this announcement.

Important Details

If you are interested in this reprint project, please read the following details very carefully.

1. *The Price:* Candidly, we cannot yet specify an exact price. But we estimate that the price of each booklet will be between 25 and 50 cents, probably closer to the latter. Much will depend on the number of copies we can be sure to sell. We are not planning on making money on this venture, but we cannot afford to lose money on it.

2. *The Quantity:* We will not sell single copies. We are not equipped for that kind of office work. We have determined that we will accept *no order for less than ten copies*.

3. *The Time of Publication:* We will publish any one, or all, of the first three Reprint Numbers listed above just as soon as we have some assurance of enough orders to make it worth while.

If You Want Some

If you feel reasonably certain that you will order some of the first three numbers of this series, please drop us a card or a letter, telling us which *Number* (or *Numbers*) you will want, and how many copies you will want—for example, “20 copies of Reprint No. 1.”

Please do this soon. Also, if there are other articles, not listed above, of which you would like reprints, you might mention these. We shall welcome suggestions.

And, please note: This is not a business project, it is an *editorial* project; hence your card or letter should be addressed to:

The Editors,
Review for Religious,
St. Mary's College,
St. Marys, Kansas

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